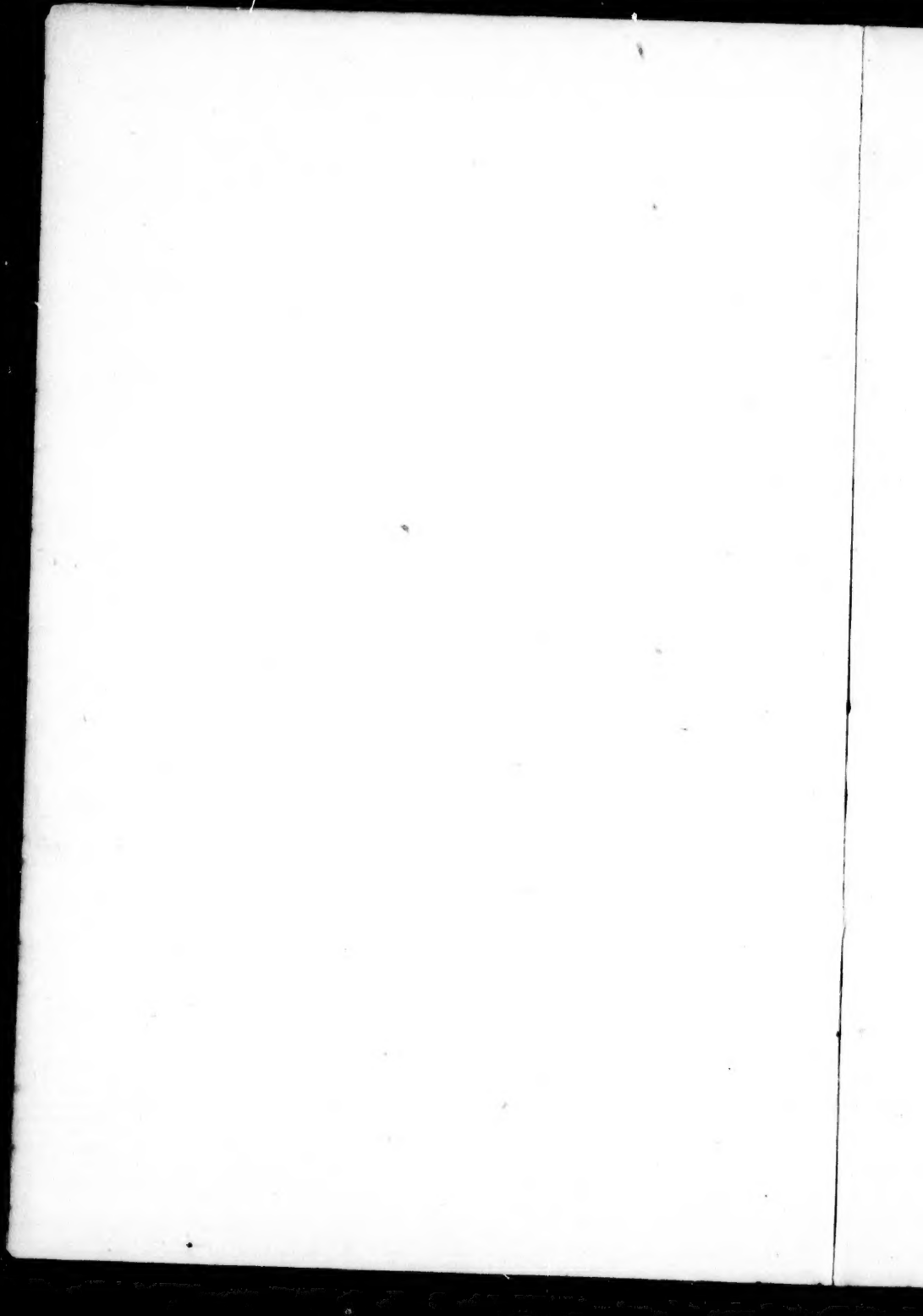
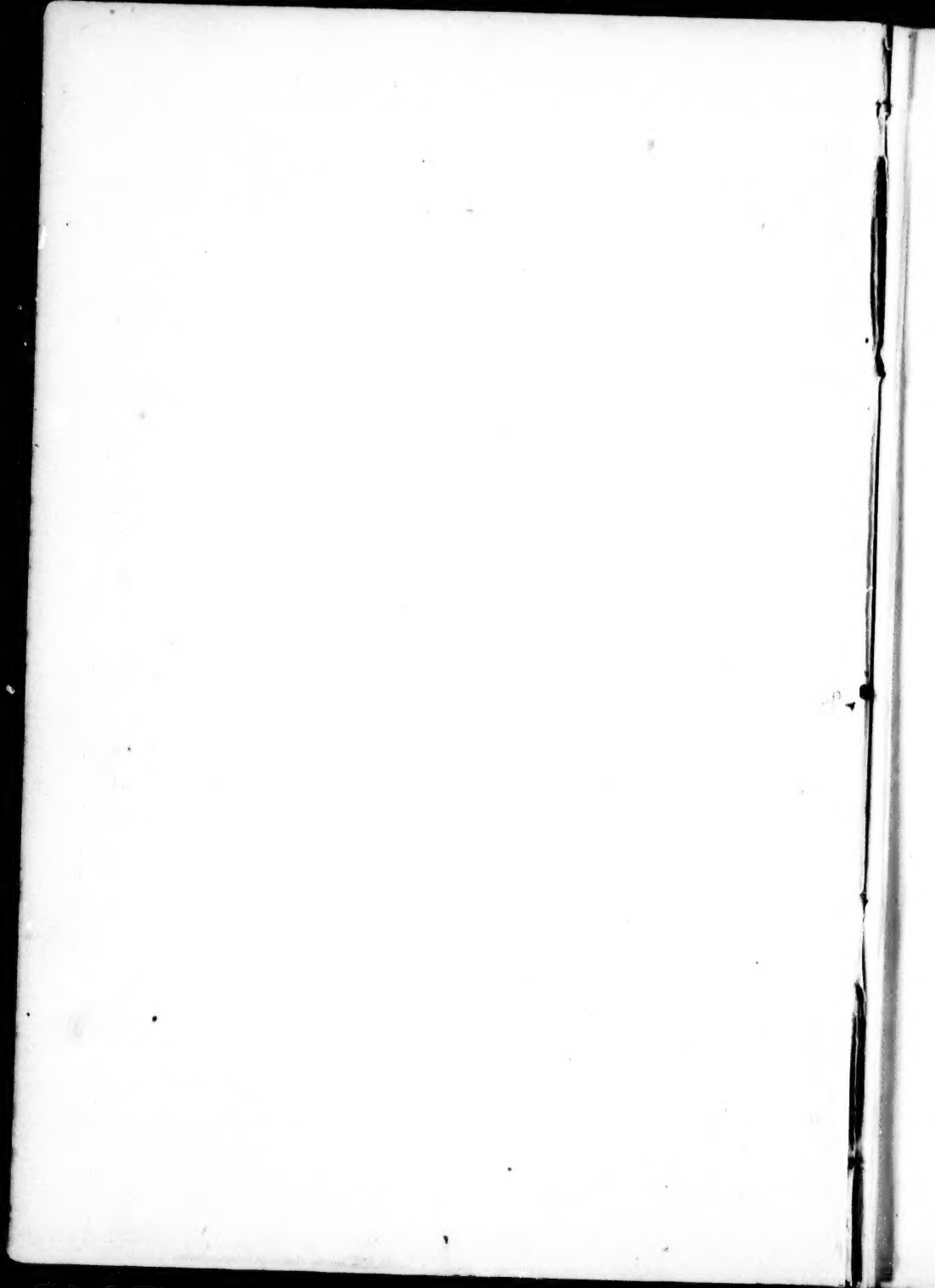




Sacred Names,

CONTAINING

*CHOICE VIEWS OF THE MANY CHARACTERISTICS
OF CHRISTIAN LIFE.*



SACRED NAMES,

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OF

CHRISTIAN LIFE.

BY

SAMUEL G. PHILLIPS,

Author of "Christian Life Illustrated;" "The Modern Prodigal Son, or the Lost Found," etc., etc.

"I WILL WRITE UPON HIM MY NEW NAME."

TORONTO:

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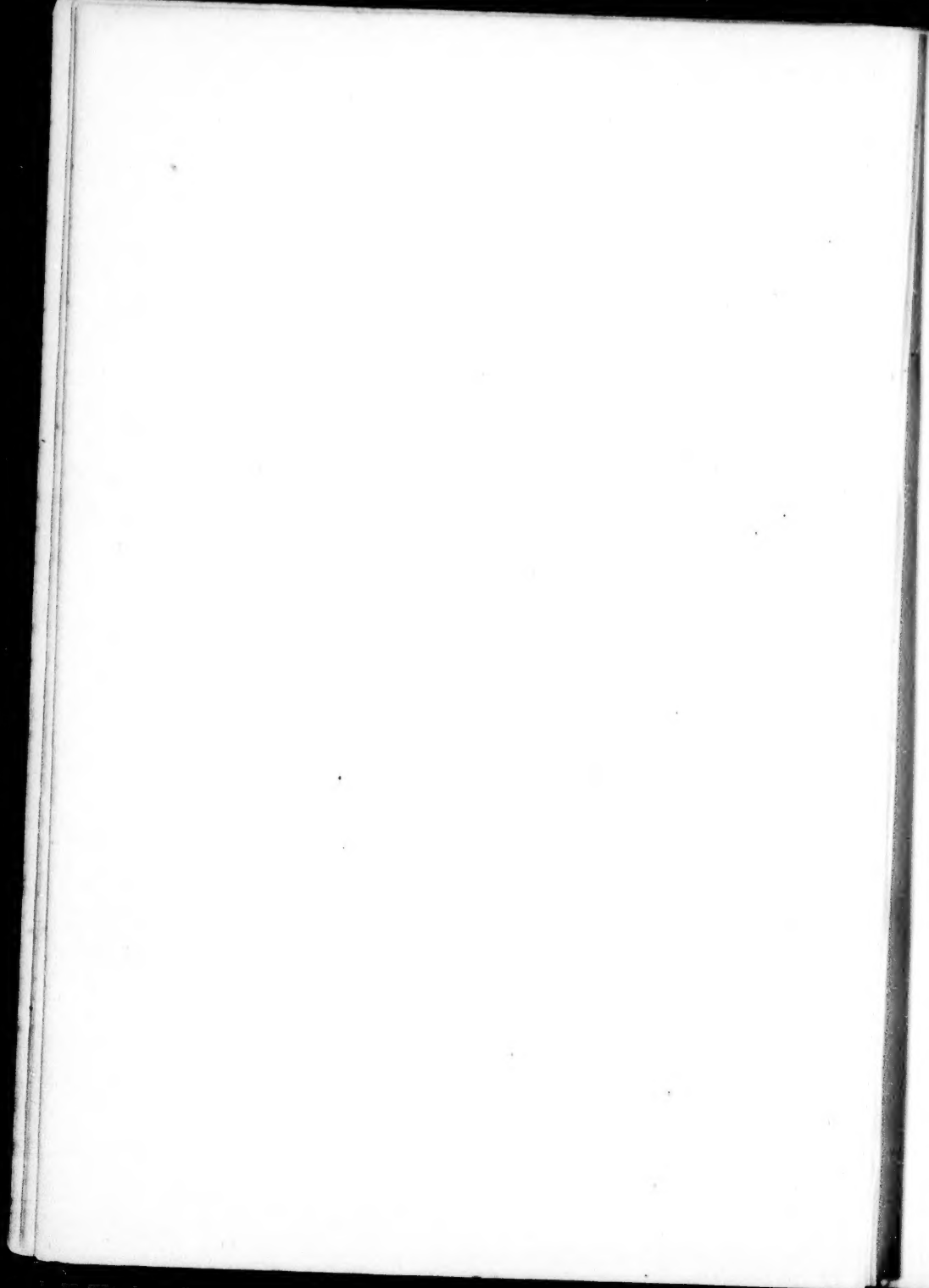
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Entered according to the Act of Parliament of Canada, in the year One Thousand Eight Hundred and Seventy-Two, by Rev. SAMUEL G. PHILLIPS, in the office of the Minister of Agriculture.

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TORONTO.

"The name of a thing, place, or person is generally suggestive of the character or peculiarities thereof, or, in other words, to make mention by name of a certain thing, or place, or person, is to call up before the mind all those things which we know to belong to each respectively. Hence, when you utter the name of some things, that name includes the characteristics of those things, so far as known by those that hear the name. You say "A Moss Rose." In that name is contained in my mind all that I remember of the thing itself, in fragrance, beauty, &c. Give me the name of some place, and I see in that name the size, locality, population, &c., of those places as I know them, either from observation or reading. Give the names of some men and I immediately think of virtue, intelligence, charity, eloquence, &c., as associated with them; the names of other men, and the opposite associations are awakened within me. Speak or write the name of God, and what grand ideas are couched within it! the name of Jesus, what endless beauties, mercies, &c., are embodied there. The new name which is given to the Christian conqueror how full of gracious and happy meaning."—JOHN BATE.



PREFACE.



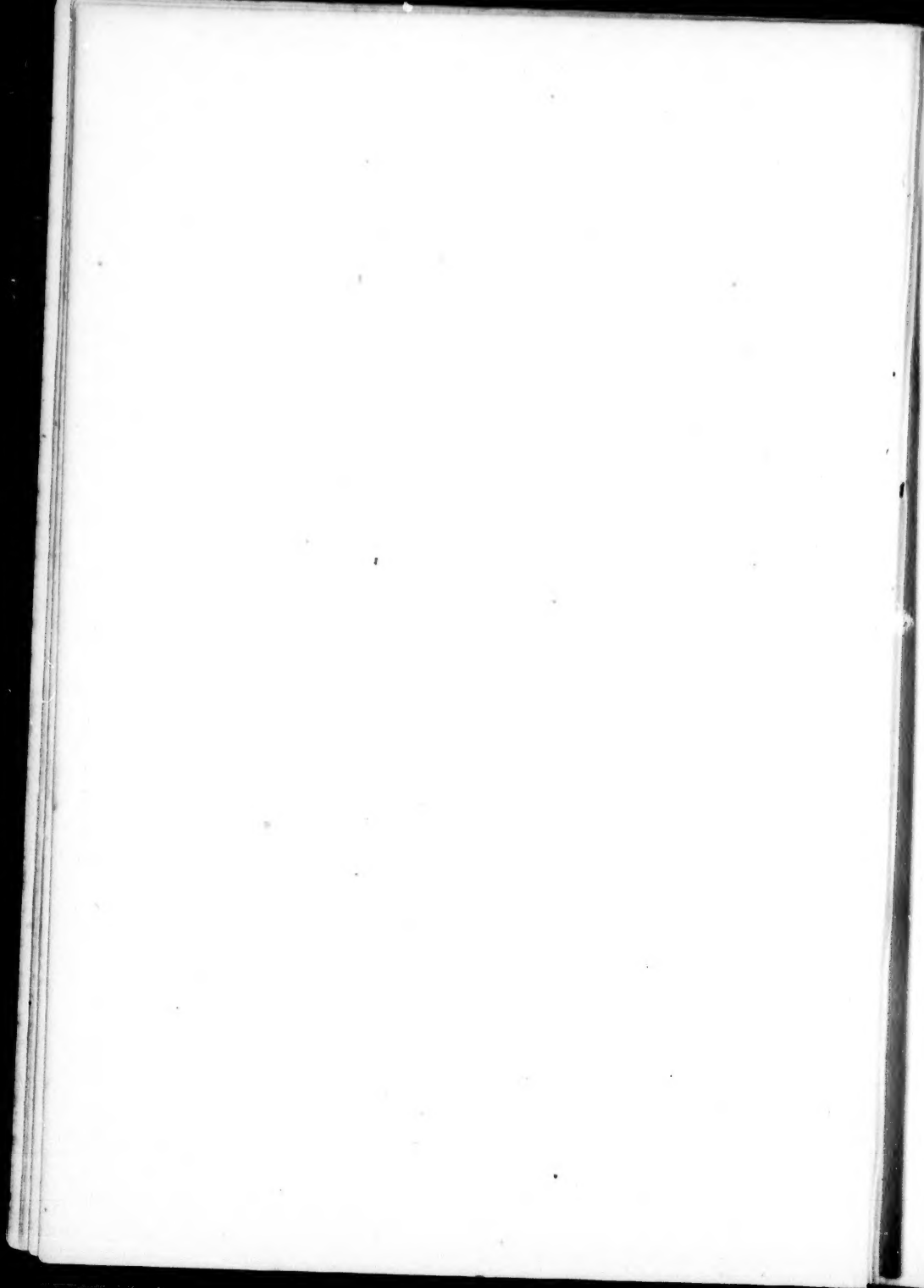
HIS book has been prepared for Christians of all denominations. It does not contain the names, Churchmen, Methodist, Presbyterian, Congregationalist, Baptist, &c., but names which apply alike to the true and good of all of these.

Names which distinguish the *denomination* are given by erring man; names which distinguish the Christian are given by God only,—the latter is as much superior to the former as heaven is superior to the earth. The one is heaven born; the other is the child of earth.

Reader it is of great importance that you should be a faithful member of an evangelical church. But to belong to any one of the denominations of this age, and not to be a true Christian is worthless.

The author's design in presenting you with this *summary* of the Bible names of the faithful is that you may honour them by manifesting in your life the traits of character they suggest. CHRISTIAN BE TRUE TO YOUR NAME.

AUTHOR.





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Strangers and Sojourners with God.

Hope on, hope ever ! " though the day be dark,
The sweet sunburst may smile on thee to-morrow ;
Tho' thou art lonely, there's an eye will mark
Thy loneliness, and guerdon all thy sorrow !
Tho' thou must toil 'mong cold and sordid men,
With none to echo back thy thought or love thee,
Cheer up poor heart ! thou dost not beat in vain,
For God is over all, and heaven above thee."

"HOPE ON, HOPE EVER."

GERALD MASSEY.



CHAPTER I.

“STRANGERS AND SOJOURNERS WITH GOD.”

Lev. xxv. 23.



FOLLOW the words and the leadings of thought contained in the verse above referred to, and in a few moments you will be able mentally to grasp the changes of ages, and gaze upon scenes which passed before the vision of the ancients.

The words at the heading of this chapter carry you back three thousand three hundred and fifty years, to the days of the first inspired historian, MOSES, THE SERVANT OF THE LORD,—to the most solemn time of his pilgrimage,—to the top of SINAI, near to the throne of God, amidst the thunderings, lightnings, and tempest, and the voice of God, and to that period of the world's history when men lived more than one hundred years.

There are couched in these words a *law* and a

promise. It was as though Moses had said, "The Lord spake unto me in *Mount Sinai*, saying, when I gave thee possession of the land of Canaan—the land flowing with milk and honey—I gave it only for a time; thou shalt not sell it, for the land is mine, and though I gave it to *thee* and to thy *seed*, yet thou shalt be only a stranger and sojourner with Me."

And after four hundred and seventy-eight years David employed the same language when contemplating his relation to earth,—to the frail, perishing, and fleeting condition of temporal things.

CHRISTIAN READER! Do not these words force themselves upon your own heart? Can you not say, "My soul, these are for me?"

Are you a man of years, surrounded with a large and happy family circle? You are only a stranger and sojourner with God. Are you possessed of much of this world's wealth? Is your home a palace? Are your estates extensive? You are simply a *stranger* and sojourner with God.

These words will not apply to the enemies of God; for all that they possess is in time, and they have no promise for the "life that is to come." The friends of God only are named STRANGERS AND SOJOURNERS WITH GOD.

In the Bible names of the faithful you see the *out-flowings* of character, and the marked circum-

stances of their lives, like as many *jottings* on their pathway to the "land of promise."

STRANGERS! Where? In this world of sorrow and of sin. This world is not the genial home of God's sainted people. Far be it from us, however, to say that there is nothing *beautiful* or good in this world, notwithstanding the effects produced by the curse.

You may see *beauty* and the *goodness* of God imprinted on all His works. You may see them in the *lofty* mountain where it *rears* its summit to the clouds, and in the fertile valley studded with a million gems of beauty. They may be seen in the wonderful varieties of the three kingdoms of nature, —animal, vegetable, and mineral. You may discover them in the *wilderness*, where all things spring up *spontaneously*, as it were, and in the fields and gardens which show the marks of human toil. You may find them on the surface of the earth; and digging through its various *strata*, far down into its depths, may likewise find them buried there.

Follow that chain of living beings, from the creeping reptile to stately intelligent man, and from him up to the most glowing SERAPH before the throne of God, and you may trace them in every being, and order of being, on earth and in heaven.

You may behold them in worlds, and systems of worlds, shining in eternal radiance,—*in stars*,

moons, and suns unnumbered, and yet beyond all these are unnumbered myriads, all shining in glorious beauty.

“ Thy glories blaze all nature round,
And strike the wondering sight;
Through skies, and seas, and solid ground,
With terror and delight.

“ Infinite strength and equal skill
Shine through thy works abroad;
Our souls with vast amazement fill,
And speak their Builder, God.”

Ramble, if you choose, in imagination through the complicated paths of creation, you wi' not fail to find myriads of *spots* and *blemishes*, marks of the curse, and footprints of the fall; but our design is to show you that in this world, where there is both *beauty* and *deformity*, God's people are only STRANGERS AND SOJOURNERS WITH GOD. The term or word, *Stranger*, is derived from the Latin, EXTRANEUS, and from the French, *etranger*. The English adjective, *extraneous*, passes into the French *etranger*, changing the “*x*” into “*s*,” and returns to us as *stranger*,—one who comes from without, belonging to another country, an *inhabitant* of another land, a *foreigner*, an *alien*.

A STRANGER IS A PERSON UNKNOWN, AND UN-ACQUAINTED WHERE HE SOJOURNS.

Unknown! A number of friends are gathered in

a spacious room to spend a few hours in social exchange of thought. They understand each other, because all are friends. Some one knocks at the door. A servant is sent to inquire "Who is there?" and brings back the message, "It is an *unknown* person—a *stranger*."

The company were just conversing together very feelingly about a young man who had recently become a "Christian."

"What a pity," said one, "that Alfred should have been carried away by this *religious excitement*. He was so *brilliant*, and played his part so well in all our pleasures."

Another said, "He is lost."

"Yes," responded another; "when sensible people get such foolish notions in their heads, they become *fanatical*, and it is very difficult to change their minds."

And a near relative added, "I had rather have seen him carried to his *grave* than where he now is."

OH! HOW BLIND ARE THE UNSAVED! How little did any one of that group know of the present bliss and future prospects of that SAVED ONE. In their blindness they mourned over what they believed to be his *sad fate*, while angels rejoiced over his change as of *infinite* importance; and a thrill of joy ran through the hearts of God's people as they beheld the MIGHTY CHANGE.

The near relative just mentioned repeated (and sad to say, the individual was none other than the one who had given him birth and nursed him at her bosom): "I had rather have seen him carried to his grave than where he now is;" and little thought that hell might have been beneath the burial.

God's people and the holy angels well knew that every step in the change which had been effected in the life of Alfred, was one directed towards eternal happiness: and they rejoiced over him. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." (Luke xv. 7).

They all thought they knew Alfred; but in his present state he was to them as great a *stranger* as the one who had just knocked at their door.

If you see a strange person pass through your street and by your dwelling, you perceive at once that person is not a neighbor, not a friend, but an *unknown stranger*. You are seated in your office of business. A stranger enters. His *cautious* step and *unfamiliar* manner at once impress you with the fact that he is a *stranger*. God's faithful people, while in this world of *shadows*, are not known. NOTHING IN CHRISTIAN LIFE IS FULLY UNDERSTOOD BY UNCONVERTED MEN. "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them because*

they are spiritually discerned." (1 Cor. ii. 14.) "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them." (2 Cor. iv. 4.)

UNCONVERTED READER, possibly you may have thought sometimes that Christians pay too much attention to religion. To yourself you may have said, religion is well enough. I don't believe in extremes. It is very well to hear preaching, to read the Bible, and repeat prayers; but this going to church two or three times a week, besides on Sabbath, to pray and talk; and this holding worship in the family; and then to shut oneself up for an hour or two every day to read the Bible and pray in secret, is being righteous over much.

And sometimes, when you have heard Christians speaking their *experience*, with *big tears* trickling down their faces, you may have *wondered* how a religion which is adapted to make man so *happy* should produce such *results*.

YOU WONDER, because these Christian people are *strangers* in the world in which you are a *citizen*. Were you a child of God, you would realize the IMPOSSIBILITY OF BEING TOO DEVOTED; and that tears which often flow from Christians' eyes are tears of gladness, and bespeak emotions of *inward heavenly joy*.

They are *strangers* to you; as much so as the man you saw pass by your *window*, or enter your office.

A young lady, a member of a wealthy and fashionable family in the south of England, had been accustomed for many years to entertain her father's friends by singing his favorite songs. Under an impressive sermon she gave her heart to God, and became a FAITHFUL CHRISTIAN. Her friends deeply regretted the *change* which had taken place in her mind, and employed every means in their power to destroy it, but all to no purpose. As their last effort, they invited a number of their associates to an evening party. As the festivities passed on, she was invited to sing one of her favorite songs. She *hesitated*, and *seemed* sad. On being *urged*, she arose, took her seat at the piano, and sung with blessed effect :

“ No room for mirth or trifling here,—
For worldly hope, or worldly fear,
If life so soon is gone ;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

“ No matter which my thoughts employ,—
A moment's misery or joy ;
But O ! when both shall end,
Where shall I find my destined place ?
Shall I my everlasting days
With fiends or angels spend ?

" Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies !
How make mine own election sure,
And when I fail on earth, secure
A mansion in the skies !"

In the State of Pennsylvania lived a wealthy, but godless man. A son of his was convinced of sin and led to inquire anxiously the way to be saved. His father, perceiving the change, determined to leave no means untried to divert his mind from the subject. He hurried him from business to pleasure, and from pleasure to business, with strong hopes that his serious impressions might be driven away, or, at least, that he might be prevented making any public profession of the change of his views. But all these efforts were in vain. The Spirit of God had laid hold on his soul, and did not desert him. He was brought to the dust in submission to God ; and found peace in believing in Christ.

About this time a splendid *ball* was got up, with every possible attempt at display, and the youth of the village and surrounding country were all in a state of excitement for the festive hall. The convert was invited. He at once declined attending, but his father insisted that he should go. Here was a great struggle : on the one hand were the *convic-*

tions of his own conscience, as well as the desires of his heart ; on the other, the command of his father whom he was still bound to obey. The struggle was long and anxious. At length it was decided.— *He determined to go.* His father rejoiced at his decision. His friends congratulated him on having abandoned his new notions and become a man again. The evening at last arrived. The gay party were gathered in the spacious hall. There were beauty, and wealth, and fashion. The *elite* was there, every heart seemed full of gladness, every voice was one of joy. The convert appeared among the rest. He was the first on the floor to lead off the dance. A cotillion was formed, and the circle stood in the centre of the room with every eye fixed on them. What was the astonishment of the company when the young Christian raised his hands towards heaven, and said, "LET US PRAY." The assembly was awe-stricken. Not a word was uttered. It was as *silent* as the grave while he poured out his heart to God in behalf of his young companions, his parents, and neighbors. With perfect composure he concluded his prayer, and this done, all left the room *silently* but one, the young lady whom he had led upon the floor as his partner. She stood near him bathed in tears. They left the room together, and not long afterwards, she was led to the foot of the cross, having been first awakened

by her partner's prayer on the *floor of the ball room*. They were soon married, and are still living, active, devoted members of the body of Christ, and he is an elder in one of the churches near the city of New York.

Doubtless the parents of each of those persons and the godless throng would exclaim "HOW FOOLISH!" But the Church of God *militant* and *triumphant* said "HOW WISE!" God's people are strangers in this world.

THE STRANGER IS UNACQUAINTED WHERE HE SOJOURNS. How *little* do Christian people know of the *corruptions* that are in the world, and of the *follies* of sin. They would scorn to tread in the footsteps of the fallen—indeed they could not do so without jeopardizing their good name, and compromising the cause of the Redeemer. They have likewise the Divine command: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 17, 18.) That which apparently satisfies, and even delights the wicked, would strike the Christian with *horror* and disgust. It would be to him as the TORMENTS OF HELL.

The Christian is *unacquainted* with the scenes witnessed among the *vicious*. But little does he

know of the *excesses* of the drunkard, of the gamblers' saloon, the chamber of the libertine, or the bed of the *adulterer* and *adulteress*.

In our great cities are many hundreds of Christians; little are they *conscious* of what is going on in the dark suburbs, rendered so because of *horrid* crimes as well as *narrow* streets.

No Christian would venture to explore their drinking houses or brothels; neither is he familiar with the numerous sins therein committed, transgressions which stealthily, though as certainly destroy both body and soul. The term *stranger* may also include the *foreigner* in its meaning—a person belonging to another country—an alien. Many leave their homes with all their *hallowed* surroundings, and go among *strangers* to improve their condition; they are driven forth by force of circumstances, and in the country where they are strangers they are not as happy as they were in their former homes. This is precisely the position of the people of God. THIS WORLD IS NOT THEIR HOME.

"Here, they are only strangers and pilgrims," sojourning for a while in prospect of a better country, after the toils, sorrows, and pleasures of a few fleeting years.

The Christian's relationship to earth, and that better country is clearly stated in the WORD OF LIFE.

Heaven is the Christian's ultimate home. It is

described all through the inspired pages, but the following will doubtlessly suffice. "And I know such a man (whether in the body or out of the body, I cannot tell, God knoweth); how that he was caught up into paradise and heard unspeakable words which it is not lawful for man to utter." (2 Cor. vii., 3-4.) "He that hath an ear let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the *tree of life* which is in the midst of the paradise of God." (Rev. ii., 7.)

In these two passages, heaven is named PARADISE, meaning *pleasure and delight*, or *place of pleasure*. This earth is the Christian's *wilderness*, bearing thorns and briers, and its inhabitants are sons of toil and sorrow. Their heavenly *Paradise* will be their abode of pleasure, where "sorrow and sighing shall be known no more for ever."

HEAVEN is called the saints' *inheritance*. "And now brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts xx., 32.) "Giving thanks unto the Father which hath made us meet to be the partakers of the inheritance of the saints in light." (Col. i., 12.) These are the days of the Christian's embarrassments, *this* his place of darkness; his inheritance on the other side of the river of death will be LIGHT.

“ And the city had no need of the sun, neither of the moon to shine in it ; for the Glory of God did lighten it, and the Lamb is the light thereof ; and the nations of them that are saved, shall walk in the light of it ; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day ; for there shall be no night there.” (Rev. xxi., 21, 23, 25.)

This inheritance is said to be “ *incorruptible and undefiled*, and that *fadeth* not away.” (1 Peter i., 4.) God’s faithful people in this world are impressed with the *mutation* of all things terrestrial.

The seasons go and return. In the winter the whole landscape is covered with the snows of heaven, and all nature seems to lay in the embrace of death. The plants that blossomed as the rose are flowerless, the autumn leaves have fallen and are decaying, the songsters of the forest have ceased their merry warblings ; and man seeks pleasure from a thousand fountains or sources that his spirit may not be shaded by the common gloom.

The Christian’s future inheritance will never fade, the chilling blasts of winter will not be felt—no cloudy days—no noon-tide eclipse be experienced. Its sun will pour forth his lightening and warming rays for ever, and the trees and flowers shall never die. “ IT IS CALLED THE ETERNAL INHERITANCE.”

In your probationary state, how uncertain are all

things. You may be the owner of a costly estate, you may live in a splendid mansion surrounded by beautiful fields, groves, orchards and gardens, or any thing else that can possibly gratify the senses, and by a *miscalculation*, a false step, an unfortunate *enterprise*, or a providential interposition you may be deprived of all, and with your fortune reversed be compelled to look poverty squarely in the face. In your eternal inheritance you will be liable to no such casualties. Your substance will never pass into the hands of others ; other children will not eat the bread which should have filled the mouths of your own.

CHRISTIAN, if yours has been a life of reverses, your *inheritance* above may be eternally *prosperous* and *happy*. YOUR LIFE IN HEAVEN MAY BE A LIFE OF REST.

"There remaineth therefore a rest unto the people of God." (Heb. iv., 9.) There are few things accomplished in this world without an admixture of sorrow and pain. HOW MANY ARE THE TOILS OF LIFE ?

You labor to secure the wants of nature ; to bless those who are leaning upon you for the necessaries and comforts of life, and to lay them in store that they may not be brought to *want* and *wretchedness*.

To some it may be said, "I see imprinted upon every footstep of your's *anguish* and sorrow ! O, take courage, *despair not*, 'there is sweet rest in heaven.' "

As the blessed Sabbath of rest comes to the poor exhausted laborer after six days of toil and suffering ; so CHRISTIAN TRAVELLER the Sabbath of rest shall dawn upon you, after the cares and anxieties of a few eventful and *sorrowing* years.

“ No more fatigue, no more distress,
Nor sin, nor hell shall reach the place !
No sighs shall mingle with the songs
Which warble from immortal tongues.

“ No rude alarms of raging foes,
No cares to break the long repose,
No midnight shade or clouded sun,
But sacred high eternal noon.

“ O long expected day begin,
Dawn on these realms of woe and sin ;
Fain would we leave this weary road,
And sleep in death, to rest with God.”

HEAVEN IS CALLED ETERNAL LIFE.

“ But the righteous into life eternal.” (Matt. xxv. 46.) The unregenerated are marked in time and in eternity as dead. Here, “ dead to God ;” “ spiritually dead in sins ;” “ dead to God while here you breathe.” Beyond this state of existence are the unhappy subjects of DEATH ETERNAL. The Christian, from his second birth, lives, and has the promise of living for ever. Through the City of God, the metropolis of the believers’ paradise, flows

the river of Life. On either side of that river grows the tree, the leaves of which are for the healing of the nations. God's faithful ones shall forever drink of the waters of that river, and eat of the fruit of the tree of life, and live for ever, YEA, FOR EVER.

"Say, sons of God, why do ye sorrowing stand
By the dark river of the waters of strife?
By faith take a view of that happy land,
Sweet, glorious land of life.

"There sorrow and pain shall be known no more,
Nor toil nor care the wayfarer oppress;
Death shall not be found on its shining shore,
Sweet, heavenly land of rest.

"All the bright beings of that peaceful realm,—
Cherubim, seraphim,—glorified band,—
Glory and brightness shall ever o'erwhelm,
In that bright, happy land.

"O blessed land of life! eternal life!
Where pain and sorrow are never known;
Where light, and love, and joy are rife,
Before the great Jehovah's throne."

"For ye are strangers and sojourners WITH ME."
Hearken to the voice of love. You are not left alone in a land where you are strangers. The lands and houses you occupy belong unto the Lord. He dwells with you. You are but strangers and sojourners with Him. Fear not; you have a kind

Father to guard you ; a *helpful* hand to guide you ; a *comforting* voice to cheer you on.

Does sin come near you ? Be not afraid. Jehovah is ever present. Does the vile tempter approach you ? Your blessed *Deliverer* is at your side continually, by day and by night. In all your extremes of joy and sorrow, He will prove your support.

Say, poor traveller in this world of toil,
Have you nothing to cheer you on earth's sod ?
To have a friend, so great a friend, so dear
In hours of danger, when sore distress ;
In sorrow and darkness you've heavenly cheer,
Your pain is sweet and labor is rest.

DEAR READER, there are two important lessons taught in this chapter :

1st. If you desire to be a friend of God, you must live as a stranger in the world. This can only be accomplished by HOLY LIVING.

2nd. If you cultivate friendship with the world, you will become an enemy of God : for you can only do this by joining in the sins and follies thereof. In the Scriptures you will find that "*friendship* with the world is ENMITY WITH GOD." "No man can serve two masters : or either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." (Matt. vi. 24.)

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Pilgrims on the Earth.

" Golden moments passing swiftly,
Wafting us along the tide ;
Ever fleeting, never staying,
As along life's waves we glide.

" Golden moments, O thy treasure,
That we for an instant view ;
Then so hasty in thy mission,
Pass and bid us all adieu.

" Golden moments of my childhood,
O where, thy charms so dear ?
Lost forever in oblivion,
Alas in youth they are not here."

MRS. SHAW.



CHAPTER II.

"PILGRIMS ON THE EARTH."

Heb. xi. 13.



HERE cluster around this class of persons every species of spiritual goodness, purity, zeal, devotion, and self-sacrifice: yet no enlightened individual can contemplate them without seeing pass before his vision scenes repulsive and sad.

All nations have consecrated their *holy places* for the rest and worship of pilgrims. Alas, how few among them all have afforded "rest to the weary," or comfort to the sorrowful.

The Christian Church has not existed these many centuries without her pilgrims, and her pilgrimages. As early as the middle ages they commenced; but became most admired and practised about the eleventh century.

Then the highest dignitaries of the Church, as well as poor rural pastors, felt it necessary sometimes for

many months to leave their flocks to fall a prey to the tempter, while they travelled to some holy place,—some consecrated shrine. And they often met there the rich and poor of different lands, not unfrequently kings, who had left alike their palaces and their people to receive some supposed religious gain.

In the year 1428, in the reign of Henry VI., licenses were granted to English captains for carrying numbers of devout persons to the shrine of St. James. The licenses provided, however, that the pilgrims should first take an oath not to take away anything prejudicial to England; nor reveal any of its secrets, or carry out with them any more gold or silver than would be sufficient for their reasonable expenses. In the same year nine hundred and twenty-six persons went out as pilgrims.

Later, multitudes resorted to LORETTO, in order to visit the chamber in which the Virgin Mary was supposed to be born, and to have brought up her son, Jesus, until he was twelve years of age.

In England, the shrine of Thomas-à-Beckett was the chief resort of the pious.

In Scotland, St. Andrews, where it was said was deposited the leg of that Apostle.

In Ireland, pilgrimages have been made down to modern times. The popular resort of penitents was

an island near the centre of LOUGH-FIN, or WHITE LAKE, in the county of DONEGAL.

From the beginning of May to the middle of August, every year, many thousands collected at this place. They were mostly of the poorer class,—many of them were proxies for those who were richer. Sometimes Church dignitaries, and rich laymen might have been seen going through their devotions at this shrine.

When the pilgrims came in sight of this holy lake, they uncovered their hands and feet, and thus walking to the water side were taken to the island. Here there were two chapels and fifteen other houses. The penances were inflicted according to the state of the penitent, lasting sometimes three, six, and nine hours. There were a variety of forms of penance. In one of them the penitent was compelled to pass over sharp stones on his bare knees or feet.

When all was over his spiritual adviser bored a gimlet hole through the top of his staff, in which he fastened a piece of wood : then he gave him some holy pebbles out of the lake to be presented to his friends, and so dismissed him, an object of veneration to all others not thus initiated. These latter, as soon as they saw the pilgrim's staff in his hand, knelt down to get his blessing. .

The MAHOMETANS made pilgrimages a part of

their religion. They were expressly commanded in the *Koran*; and there was a tradition among them, that he who died without a pilgrimage to MECCA might as well have died a Jew or a Christian.

What was principally revered in this place, and gave sanctity to the whole, was a square stone building called KAABA. Before the time of Mahomet this temple was a place of worship for idolatrous Arabs, and is said to have contained no less than three hundred and sixty different images, equalling in number the days of the Arabian year.

Mahomet destroyed all these, consecrated the KAABA, and appointed it to be the chief place of worship for all believers. The Mussulmen pay so great a veneration to it, that they believe a single sight of its venerable walls without any particular act of religious devotion on their part is as meritorious in the sight of God as the most careful discharge of their duty for the space of a whole year in any other temple.

In heathen countries there are numerous shrines and pilgrimages.

They constitute a part of the religion of the people of Thibet. The DELAI LAMA or GRAND LAMA is their High Priest, and the visible object of adoration to this nation—to hordes of wandering Tartars, and to the vast population of China.

He resides at PATOLI, a magnificent palace on the

mountain," near the banks of Burampooter, about seven miles from Lahasse.

The foot of the mountain is surrounded by twenty thousand LAMAS or *priests*, in attendance on their sovereign pontiff, who is considered as the vicegerent of God on earth. The more remote Tartars regard him as absolutely the Deity, and call him the EVERLASTING FATHER OF HEAVEN. They believe him to be *immortal*, and endowed with all *knowledge* and *virtue*. He is only seen in the secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with gold and precious stones.

Every year they go up there from different parts to worship, and make rich offerings at his shrine, while at a distance the people prostrate themselves before him; it not being lawful for any so much as to kiss his feet. He will not return the least sign of respect; nor speak even to the greatest princes; he only lays his hand upon their heads, and they are fully persuaded that they thereby receive a full forgiveness of all their sins. The Emperor of China may sometimes be seen prostrated at this shrine.

The Hindoos perform torturous pilgrimages. Mr. SWARTZ, their great missionary, relates the following:—

A certain man on the Malabar Coast had

inquired of various devotees and priests how he might make an atonement, and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk about four hundred and eighty miles. If through the loss of blood, or weakness of body, he was necessitated to halt, he was obliged to wait for healing and for strength before continuing his walk. He undertook this journey, and while he halted under a large shady tree, where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words, "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "THIS IS WHAT I WANT."

The name pilgrim, with some changes, is found in many languages. In the Latin it is *Peregrinus*, meaning *wandering, foreign, strange, outlandish*,—one who comes, or is brought from, another country,—a stranger, an *alien*, or *foreigner*, a *pilgrim*. In the Danish it is *pilgrim*; Dutch, *pelgrim*. But in all cases it means a traveller or wanderer from *another* country or to some *holy* place.

The Bible speaks often of pilgrims and pilgrimages. Jacob, when he stood before Pharaoh, said, "The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have the days

of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." (Gen. xlvii. 9.) The Hebrew worthies who "died in the faith, not having received the promises; but having seen them afar off, were persuaded of them, and embraced them, and confessed they were strangers and pilgrims on the earth." (Heb. xi. 13.) Peter exhorts the faithful, as "*strangers and pilgrims*, to abstain from fleshly lusts, which war against the soul." (1 Peter ii, 11.) And God speaks of the land of Canaan as the land of His people's pilgrimage. (Exod. vi., 4.) The idea taught all through the Bible is, that the believer's life on earth is a pilgrimage.

How different from these are the pilgrimages made to earthly shrines. The poor votary of superstition, spending his money, time, and labor to reach the *white lake*, cannot enjoy the privilege of worship without bodily suffering, and all he receives in return is a piece of wood, a few pebbles out of the lake, and the privilege of seeing mortals like himself fall down before him, and seek his blessing.

The Mahometan weeps bitterly in the temple of KAABA, and seeks in vain a Saviour.

The Hindoo, after days and nights of *wearisome* travel and *torturing* pain, finds no *rest*, neither can he make an *atonement*.

The worshippers of DELAI LAMA receive in return

for all their toil and self-sacrifice, neither look, smile, nor comforting word from their *custere* and *repulsive* god.

It is true that in the believer's pilgrimage towards heaven, there are crosses to be borne, and trials to be endured ; that there are years of toil and care. But there is also the comforting presence of God ; the aid of the Spirit and the inward consolation of religion. There is faith also which arms him for every conquest ; opens heaven, and gives him a view of his final resting-place, after the toils of his pilgrimage shall end.

CHRISTIAN, there are three things which can make your pilgrimage pleasant. Be sure you have them : "*True religion*," "*The presence of God*," and a "*Joyous hope of heaven*."

TRUE RELIGION IS PURE. The pilgrim should not pollute himself with the sins of the country in which he is a stranger. It is wise in a stranger to keep his name pure and his character unsullied. He will be more esteemed, and much happier in his own mind. The Apostle Peter exhorts, "*Dearly beloved, I beseech you, as strangers and pilgrims, to abstain from fleshly lusts.*" (1 Peter ii. 11.) Lust or impurity wars against the spirit, and impedes the pilgrim in his journey : therefore, he should abstain from all *impurities*. As a pilgrim, he should pursue his journey through life to that better world,

holding only a transient state leading to that which is permanent.

To accomplish the Christian pilgrimage rightly, zeal is a necessary qualification. The words which should ever sound in the pilgrim's ears are, "BE ZEALOUS." He who loiters in the way will never reach the holy place. The racer must "run with patience the race set before him." The worker must "*work the works of Him that sent him while it is called to-day, for the night cometh when no man can work.*" The Christian pilgrim must go on from strength to strength, until he appears in Zion before God." If he procrastinates, he will die in the *wilderness*, and never reach the city of the "Great King."

The Christian pilgrim must be devoted. He must have but *one* religion, *one* Helper, and *one* aim. If he mixes up too much with the world, he will become its *citizen*, and lose his character as a pilgrim.

As a citizen of the world, he will be subject to its *riches, honors, and amusements*, unlike the pilgrim passing through it to a happier home. The Christian pilgrim must give up everything that would hinder him in the way, and should study to know what are his greatest hindrances.

Some are strongly tempted by earthly riches! Christian, what are they? Can you carry them with you beyond the grave? Are they not uncer-

tain, like all other temporal things? Where they are possessed in great abundance, they are sometimes troublesome obstructions. Thousands would be far happier in poverty than in riches.

Earthly honors often tempt the pilgrim. What are they but blown bubbles? Are they worth the sacrifice of the interminable interests of a future existence?

Do you covet a name among *divines*, *poets* and *philosophers*? Think of BOETHIUS and BUNYAN. The fame of the mightiest of them sometimes has been reflected from prison walls, and even in persecutions unto death.

Do you desire a place among statesmen and warriors? Bring to mind the history of NICIAS and DEMOSTHENES, of DIONYSIUS and SOCRATES.

Do you covet the wearing of a crown and the waving of the sceptre of a King? Call to mind NEBUCHADNEZZAR (in Daniel's image the head of Gold) driven from the throne of one of the proudest empires in the world, to eat grass like the ox, and compelled to have his dwelling place among the beasts of the field. Remember BELSHAZZER, feasting with his lords in the zenith of his glory, and in the same night slain in his palace, and his empire turned over to the Medes and Persians. But a few months ago, Napoleon III. reigned over one of the mightiest nations on earth—now he is an exile. The Queen

of Spain has likewise been recently *expatriated*; while Pius IX. has been shorn of his temporal power, and the King of Italy reigns over the city of Rome.

Colton has said :—"HONOR is *unstable* and seldom the same, for she feeds upon opinion, and is as fickle as her food. She builds a lofty structure on a sandy foundation of the *esteem* of those who are of all beings the most subject to change.

"Honor is most *capricious* in her rewards. She feeds us with the air,—and often pulls down our house to build our monument."

She is contracted in her views, inasmuch as her hopes are rooted in earth, bounded by time, and terminated by death. In the storms and tempests of life, honor is not to be depended upon, because she herself partakes of the tumult, she also is buffeted by the wave and borne along by the whirlwinds. BE NOT ENTICED. Seek rather the honor that cometh from God only, for many have worshipped at the shrine of honor and fallen her *martyrs*. Do the pleasures of the world draw you aside? Read the history of Solomon. He drank pleasure from many fountains, and in the end confessed "all was vanity and vexation of spirit."

"At first her mother earth she holdeth dear,
And doth embrace the world and worldly things;
She flies close by the ground and hovers here,
And mounts not up with her celestial wings.

“ Yet under heaven she cannot light on aught
That with her heavenly nature doth agree ;
She cannot rest, she cannot fix her thought,
She cannot in the world contented be.

“ For who did ever yet, in honor or health,
Or pleasure of the sense contentment find ?
Who ever ceased to wish when he had wealth ?
Or having wisdom was not vexed in mind ?

“ Then as a bee, which among weeds doth fall,
Which seem sweet flowers with lustre fresh and gay,
She lights on that and this, and tasteth all ;
But pleased with none, doth rise and soar away.

“ So when the soul finds here no true content,
And like Noah’s dove can no sure footing take,
She doth return from whence she first was sent,
And flies to him that first her wings did make.”



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Thou Blessed of the Lord.

" Happy man whom God doth aid !
God our souls and bodies made ;
God on us in gracious showers,
Blessings every moment pours ;
Compasses with angel-bands,
Bids them bear us in their hands ;
Parents, friends, 'twas God bestowed ;
Life and all descend from God."

" Give Him then, and ever give,
Thanks for all that we receive !
Man we for his kindness love ;
How much more our God above !
Worthy Thou, our Heavenly Lord,
To be honour'd and adored ;
God of all-creating grace,
Take the everlasting praise ! "



CHAPTER III.

"THOU BLESSED OF THE LORD."

Gen. xxiv. 31.



DALES, the founder of the Ionic Sect, believed that happiness might be secured by seeing others in a worse condition than themselves. SUCH A FAITH IS BARBAROUS IN THE EXTREME.

SOLON knew not where to find happiness at the death of his son, and acknowledged that he lamented because lamentation was in vain.

PLATO, with all his refinements, placed happiness in wisdom, health, good fortune, honor and riches, and held, that they who enjoyed all these were perfectly happy. Certainly, the facts of the case show that the GREAT MAN GREATLY ERRED.

ARISTOTLE went further than this; he affirmed that virtue, without riches, was insufficient to make man happy. This is proved false in the experience of the poor Christian every day of life.

ZENO thought that happiness was found alike in vice and virtue,

EPICURUS placed happiness in sensual gratification. And, last of all, the *eccentric* DIOGENES regarded the poor old man as the most miserable being in the world. But looking at his experience from the Christian's stand-point, who should be happy if it is not the poor but pious old man, as he nears the end of life, with the rewards of eternity in view? All these testimonies shew that the great men of ancient times did not know the nature of true happiness, nor the fountain from whence it may be derived. Our object will be to make this plain in the chapter before you

The *superficial* reader will be likely to say, the headings of this and the first chapter are *paradoxical*, while the clear thinker will answer, they delightfully *harmonize*. The *sanctified* child of God is a *stranger* in this world where Satan has his seat; and, at the same time, is "THE BLESSED OF THE LORD." This is another of the scripture descriptions or titles of the faithful.

CAREFULLY STUDY ITS MEANING :

Blessed, happy, enjoying felicity, holy, hallowed, heavenly, "one whom the Highest blesses."

There is not a being in heaven, on earth, or in hell, who would not like to be happy. The only

reason why the doomed millions of perdition are not seeking happiness, is because they have placed themselves beyond its reach ; and to seek it would only, in their opinion, eternally add to their woe, the misery of disappointment. The myriads of inferior creatures which fly in the heaven above, or live in the sea, or on the land, seek happiness in obeying the instincts of their natures, and in the gratification of their senses. They know of nothing in the past, and nothing in the endless future. They seek, without deliberation or design, what is agreeable to their particular natures, and avoid what is incongruous and hurtful.

The water fowl before it has found its favorite element, is seen to practise all the motions of swimming, for which their oily feathers and web feet are formed. The turtle as soon as it sees the light crawls forth to the sea. Caterpillars when shaken from the shrub or tree in any direction, turn at once to the trunk and climb to the foliage. The stone-chatter leaves its nest, and shifts for itself when very young. The bee constructs its cell agreeably to the nicest mathematical rules, and carries on its wonderful labors to lay by a store for future use. The oyster, during the afflux of the tide, opens to admit the water with the hollow shell downward ; but when the ebb commences, it turns on the other side, thus providing by a necessary movement for

the reception of its *proper* nutriment, and afterward discharging what is superfluous.

Spiders and many other insects avoid danger when it approaches, by putting on the appearance of death, and when the object of terror is withdrawn instinctively recover. Millions of birds migrate in search of food to warmer countries, and often their flight across wide oceans to distant lands is performed with unerring exactness. The carrier pigeon will convey intelligence safely long distances; and often after leaving thousands of miles in the distance, return to its own nest, making as many miles in ten hours as would take other modes of conveyance as many days. We see the same manifestation of instinct in the lives of *plants* and *vegetables*.

The hop-vine winds around its pole in the direction of the sun. Confine a running plant in a dark room with a hole in the wall, and it will find its way out to the sunlight. Innumerable instances, similar in character, might be presented to show that all the inferior creatures of animal and vegetable life seek instinctively the blessings which God has made peculiar to themselves.

With man, it should be especially so, but sad to say, he makes more failures than they. He fails ninety-nine times out of every hundred, while they seldom fail. Why does man fail of success so often

in the pursuit of happiness? Because of his foolish mistakes in seeking. Strange that man should be the most blundering of all the creatures of God in the pursuit of that happiness so important to himself; but so it is.

The inferior creatures were made for man's special benefit; to supply his wants and promote his comfort; some for food; some for clothing; some for service, and others for pleasure. They seldom fail to secure the blessings they seek; but man the head and lord of the animal creation, seldom secures the blessings sought. He holds to his lips what he believes to be the cup of pleasure, and finds it the draught of disappointment. He has the shadow and not the substance.

God has made man higher than the beasts of the field and the fowls of the air, and yet he seeks in many instances inferior gratifications. Many a draught that would repel the dumb brute, man drinks with eagerness. What was said of the Ephraimites, might be applied to thousands in christendom. "Woe to the crown of *pride* and to the *drunkards* of Ephraim; whose glorious beauty is a fading flower; which are on the head of the fat valleys of them that are overcome with wine! The crown of pride, the drunkards of Ephraim shall be trodden under feet. And the glorious beauty which is on the head of the fat valley shall be a fading flower, and

as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. They err in vision and stumble in judgment. For all tables are full of vomit and filthiness so that there is no place clean." (Isaiah xxviii. 1, 3, 4, 7, 8.)

Such are the marks of the curse, the fruits of the fall. Hence the term blessed cannot apply to man in his unrenewed state.

This is a scriptural picture of an unrenewed man. "It is even as when a hungry man dreameth and behold he eateth; but he awaketh and behold his soul is empty; or as when a thirsty man dreameth and behold he drinketh; but he awaketh, and his soul hath appetite, so shall the multitudes of all nations be that fight against Mount Zion." (Isaiah xxix. 8.)

The fact that the words, "THOU BLESSED OF THE LORD," are found in Scripture, is sufficient to prove that even in this world there is a state higher than the merely sensual, and that there are higher joys than those found in the gratification of the *senses*.

Man's truest happiness is found in the cultivation of his spiritual necessities,—the higher life of holiness in the soul. These higher spiritual enjoyments are to be obtained in glorifying God by "HOLY LIVING."

The learned and pious look with astonishment at some men whose only happiness seems to consist in

the gratification of their appetites in *eating* and *drinking*.

In the northern parts of Europe, Asia, and America, there is found an animal of the weasel family called the Glutton. He takes prey by surprise; he climbs a tree and lurks among the branches of it until a deer or some other animal passes underneath it; in an instant of time he plunges upon its back, remaining there firmly and unshaken, eats away the neck for the purpose of digging a passage to the great blood-vessels which lie in that region. The affrighted animal flies in vain; his insatiable foe continues to feast on him, till he has consumed the whole carcase. When the stomach of the Glutton has thus been gorged, he lies torpid for several days.

Uses equally repulsive are found even among men. *Lucullus*, a Roman general, kept supplied for himself a sumptuous table, equally so whether guests were present or not. On one occasion his steward apologised because the table was less splendid than usual, and hoped it would be excused, having no company. Did you not know, said the *epicure*, that *LUCULLUS* was to eat with *Lucullus* to-day? When Cicero and Pompey dined at his table, a dinner was furnished costing twelve hundred pounds sterling.

AFRICUS sailed from Campania to Africa to taste a species of oyster said to be much larger, and more

delicious than any on the coast of Italy : but finding he had received false information, returned immediately without going on shore. Afterward he poisoned himself through fear of starvation.

It would be painful to relate the multiplied instances of persons of all ranks and professions seeking happiness in sensual gratification alone. Follow these debased human beings, and you will find they all have fallen from the level of the true man to that of the glutton. The beasts eat and drink and enjoy as much animal pleasure as man can without his *cares and sorrows*.

We might cite instances occurring among another class, who think they rise higher in the scale of life simply because they devote all their time to the pursuit of happiness in *wealth, honor, and power*, without any reference to God or spiritual things, but do not their weariness, vexation, restlessness, and dissatisfaction in the midst of all, show how far they come below the standard of the real *man*? To none of these will the words, "THOU BLESSED OF THE LORD," apply.

None of them glorify God; none of them are Christians in the fullest sense of the word.

Another character passes before you. He is not a glutton; in all things he is temperate. He does not worship at the shrine of wealth: but counts all earth's treasures simply *dross*: nor does he struggle

to reach the pinnacle of honor ; he is content in the ordinary occupations of life. He is not a pleasure-seeker at corrupt fountains. His aim is MORALITY. He is not a Christian : but substitutes morality for the Christian religion, and in that way robs God of his glory and exerts a corrupt social influence through his example—He rejects the *substance* and grasps the *shadow*.

Another makes loud pretensions as a member of a Christian Church. His religion is only a mask, a covering, or cloak, for *sin* and *rottenness*. No thought, word, or deed of his glorifies God. While he professes to live to God, he is “dead in trespasses and sins.”

A third glorifies God, but by what means ?

By considering attentively the Divine nature as revealed in the blessed Bible. Thus seeking a knowledge of God, his language is, “How I desire to know God ! Not that I wish to investigate the hidden mysteries of the Divine nature and attributes ; but desire rather to so know God, that I may love Him with all my heart, mind, soul, and strength, —devote every faculty and energy to His service ; enjoy sweet companionship with God, and be able to commune with Him in every hour of joy and sorrow. And this is the will of God concerning me. “*He that offereth praise glorifieth Him, and to him that ordereth his conversation aright will*

I show the salvation of God." (Psalm l. 23.)
"Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me." (Psalm l. 15.)

It is by earnest holy living alone that you can properly glorify God. When your sins are forgiven, and you have put on the garments of salvation, you shall have attained to that perfection of Christian experience described by John, "*Whosoever is born of God doth not commit sin, for his seed remaineth in him; he cannot sin because he is born of God.*" (I John, iii. 9.) Then "men seeing your good works shall glorify your Father who is in Heaven." (Matthew v. 16.) In such a person you see all the marks of a perfect Christian—*faith*, love, obedience, &c. Such a state is necessary to pure, elevated enjoyment. Study the experiences found in the Church of God, and you will learn that in every instance there are warrings, darkness, sorrow, disappointment, and often backslidings where this state is not secured: but as soon as it has been attained, every cloud of darkness is dissipated; every bond is broken; all barriers are removed; all sorrow is taken away, and the soul is filled with blessed, holy, heavenly peace. Then, and then only, can the Christian be said to be perfectly happy, "THE BLESSED OF THE LORD." Before he is made the partaker of that change he can sing:—

"What am I? tell me now am I the Lord's?
 Lov'd, saved and sanctified by Thee,
 Do I rest my soul on those blessed words
 'Thy sins are now forgiven thee?'
 Have I no doubt to shade the happy way?
 I dare not say so much, I dare not say.

When raised to that state he can sing,

"I am the Lord's, I feel, I know, I'm sure,
 Lov'd, saved and sanctified by Thee,
 Thou alone hast wrought the heavenly cure,
 And pour'd the great salvation full on me.
 I have no doubt to shade the happy way,
 I now can say it, yes I now can say."

Then it is that he most glorifies God, because he secures much of the Divine presence, and bears a closer resemblance to God.

By glorifying God he promotes his own happiness, for, by walking in the light of God's presence he is filled with Divine light, which produces inward, heartfelt joy.

All nature is most happy in the sunshine. So it is with the Christian. He is not happy in the deceptive service of Satan or in the dark hours of apostacy, nor in a dreamy state of religious *inconsistency*. He is only happy in the sunny presence of the Saviour. While he walks faithfully with God, "He arises and shines for His light is come and the glory of the Lord has arisen upon Him."

“ HERE IS AN IMPORTANT TRUTH.”

Christian peace comes from a sense of sins forgiven, and reconciliation with God. If you enjoy those blessings, God is no longer your enemy, and you no longer live in enmity to Him. Your relationship to God is close and blessed. O, what a change! You were an *alien*, an *enemy*, now you are His own loved, saved and sanctified child. Now you love to sing—

“ My God is reconciled,
His pardoning voice I hear,
He owns me for His child,
I can no longer fear ;
With confidence I now draw nigh,
And Father, Abba, Father cry.”

You have access to His throne at all times, and under all circumstances. You feel that,

“ Nothing is too great or small,
To bring before the mercy seat.”

You come to God as to a friend with uplifted countenance and joyous heart, having the blessed assurance that you will not be turned empty away. And you find light in every shadow, comfort in sorrow : amid many disappointments, afflictions and bereavements : joy in the prospect of a blessed future.

In Bunyan's "Pilgrim's Progress" there is a *pictorial* representation of the pilgrims *nearing* the gate of heaven. As they climb the rugged ascent there is a *glorious* light shining down upon their way, proceeding directly from the gates of the celestial city. O! how blessed is the *termination* of the Christian's journey, Angels surround his bed waiting to bear him in triumph to the skies, and Heaven lights up the way.

"From Heaven's gate a glorious light streams down,
To guide the pilgrims on their way to bliss."

CHRISTIAN! with such advantages you possess more than the merchant princes of earth, with their millions of gold and silver.

What if you could command whole cargoes of the richest spices of the East, or collect together all the gold and silver of PERU, or the costly diamonds of BRAZIL, without Christ you would be POOR INDEED. On the other hand, if you possess but little of this world's goods—not enough to supply you with the necessities of life, with the friendship of God you are rich; because your relationship to God affords you the most perfect security for at least spiritual bread.

An inoffensive shepherd boy who did not know how to battle, save with his *sling* and *stone*, went forth to fight with a Philistine giant who was armed with

sword, spear and shield. As the proud Philistine gazed upon his youthful adversary, he said, "Am I a dog that thou comest to me with stones?" And he cursed him by his gods and said to him, "Come to me and I will give thy flesh to the fowls of the heaven, and unto the beasts of the field.

But the youth replied, "Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of hosts, the God of the Armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and unto the beasts of the earth, that all the earth may know there is a God in Israel." (I Samuel xvii. 45, 46). Because God was with him, he felt the most perfect security in the presence of the giant of Gath.

The same David, when sitting upon the throne of his kingdom, surrounded by discontent on every hand, his subjects rising in rebellion and threatening to stone him, encouraged himself in the Lord his God. (I Samuel xxx. 6.) "Hezekiah trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him." (II Kings xviii. 5.) Hezekiah and his people were saved from death and captivity because they trusted in God.

The Assyrians, whose banners had waved in the breezes of many climes, and over the remains of many a desolated city, were on their way to the land of Hezekiah for blood and slaughter, when God sent his destroying angel through their camp and slew in one night a hundred and sixty and five thousand.

Shadrach, Meshach, and Abed-nego suffered themselves to be cast into the burning fiery furnace rather than worship the image that *Nebuchadnezzar* had set up, and there appeared with them in the furnace a fourth, and He like unto the SON OF GOD, and they were delivered, and not a hair of their head was SINGED; nor had the smell of fire come upon them because they *trusted* in God. (Daniel iii. 24, 25.) "Daniel was not *careful* to obey the king's commandment, when forbidden to worship the Lord his God, and he was cast into the den of lions, and the Lord sent His angel and stopped the lions' mouths, and Daniel was *delivered* because he *trusted* in God." (Daniel vi. 16-28).

Paul and Silas in prison and in stocks, *prayed* and sang *praises* unto God, and the Lord caused an earthquake to shake the prison to its foundations—every bond was broken asunder, and every prisoner set at liberty. (Acts xvi. 26-30.)

Believers in every age surrounded with *danger*, and passing through deep tribulation, have been

blessedly sustained, trusting in God. They have felt from the very depths of their hearts, "they are a happy people,"—"a people whom the Lord hath b'essed." "THE BLESSED OF THE LORD."

"YE BLESSED OF MY FATHER." This expression will be especially used, as applicable to God's people in the great day of judgment—or the world's grand assize. We gather from it that all the advantages contained in it are the manifestations of our eternal Father's love; not the results of man's merit.

You were a *wanderer* from God. He called you to return to Him, You no sooner offered up to Him the prayer of the *penitent* than He pronounced your sins forgiven, and gave you the tokens of that blessing. He sanctified you by His spirit, and brought you on step by step until He ripened you for immortality; and He will sooner or later bear you triumphantly over the river of death, and, in the last judgment, give you a place among His saints. He will pass in your favour the sentence, "Come ye blessed of my Father inherit the kingdom prepared for you from the beginning of the world." A sentence which will at once make you inconceivably and eternally blessed.

The term blessed *here* means the same in nature, but not in degree, as when employed in other parts of this book, the one referring to time and the other to eternity. In degree, the blessedness of eternity

far exceeds that of time. Here, the saint is as happy as he can be while passing through this state of existence. There, when he shall have passed beyond it, and put on the immortal body, and shall have received the sentence of life, he shall possess fulness of joy: for "in the presence of God there is fulness of joy, and at His right hand there are pleasures for evermore."

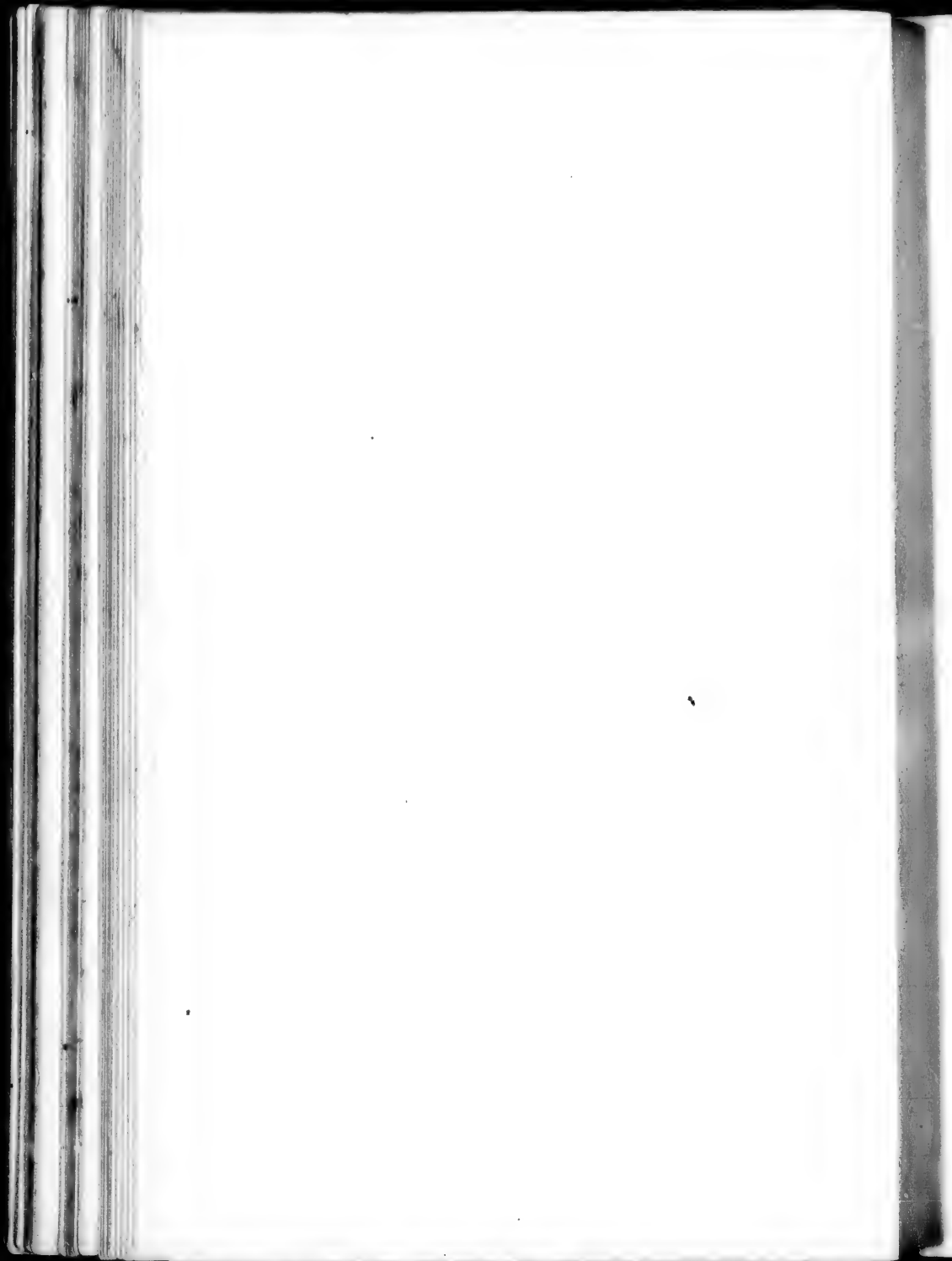
"Through sorrow's night and danger's path,
Amid the deepening gloom,
We soldiers of an injured King,
Are marching to the tomb.

"There when the turmoil is no more,
And all our powers decay,
Our cold remains in solitude
Shall sleep the years away.

"Yet not thus lifeless, thus inane,
The vital spark shall lie ;
For o'er life's wreck that spark shall rise,
To see its kindred sky.

"There ashes too, this little dust,
Our Father's care shall keep,
Till the last angel rise and break
The long and dreary sleep.

"Then love's soft dew o'er every eye
Shall shed its mildest rays,
And the long silent dust shall burst
With shouts of endless praise."



Beliebers.

" Thee O my God and King,
My Father Thee I sing !
Hear well-pleased, the joyous sound,
Praise from earth and heaven receive,
Lost—I now in Christ am found,
Dead—by faith in Christ I live."

Father behold Thy son,
In Christ I am Thy own :
Stranger long to Thee, and rest,
See the prodigal is come :
Open wide Thine arms and breast,
Take the weary wanderer home."



CHAPTER IV.

"BELIEVERS."

Acts v. 14.



HIS name is also found in I. Tim. iv. 12, and was much used by the disciples of our Lord. It was understood by them to refer to mature Christians, who were admitted into the Christian Church, were instructed in the religion of the New Testament, and who lived up to its teachings. It was used *synonymously* with the word Christian.

Through the moralizing influence of Christianity, and the general profession of the Christian religion in this age, it is common to name the people of the world *Christians* and *believers*, when too often they are practically *Atheists* and *heathens*, having no part with Christ. Unconverted persons tell us sometimes, they believe that Jesus is the Son of God and the Saviour of the world, when their faith is only the assent of the understanding to that

proposition, while they are themselves still in their sins. The devils went thus far in the days of Christ, but remained devils still. They were not benefited by their faith. One who came out of the tombs said to Jesus, "I know who thou art, Jesus, thou Son of God. Art thou come to torment us before the time?" And one followed Paul and Silas for many days, crying, "Surely these men are the servants of the Most High God who show unto us the way of salvation."

So there are multitudes who profess to believe that Jesus Christ is the Son of God and the Saviour of the world and remain in their sins. To enjoy a place among believers, it is necessary that there should be a complete change from nature to grace, from sin to holiness, and from Satan to God. The converted Christian only is a believer in the Biblical sense of the word—all others are numbered among unbelievers. If you study the passages which describe the nature, works, and final destiny of the ungodly, you will find that they by no means apply to the believer. Indeed, in the Bible he is warned against "communion with unbelievers." The Apostle Paul says, "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi. 17.) "Be ye not unequally yoked together with unbelievers : for what fellowship hath

righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people." "Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty." (II. Cor. vi. 14-18.) He also says, "Beware of dogs, beware of evil workers, beware of the concision; for we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh." (Phill. iii. 2, 3.) In his counsel to Timothy he said, "Perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." (I. Tim. vi. 5.)

Reader, do you claim to be a believer with these passages before you? Then we propose to you four questions.

1st. Have you ever repented sincerely of all your past sins?

2nd. Has that repentance included conviction,

sorrow, confession and forsaking of sins, and turning to God with all your heart?

3rd. Have you trusted in Christ for a present and full salvation by giving up all doubt and unbelief?

4th. Have you felt as the result of that trust the evidence of sins forgiven and adoption into the family of God?

All of which things are necessary to arrive at the state of a true believer. Study the word of God, and you will find that the unsaved have no claim to this heaven-born *title*.

A believer in Christ is one who has come to Christ for salvation. Before he came he was a sinner condemned to the second death, waiting for the execution of that sentence, and every hour was exposed to it. "*The soul that sinneth it shall die.*" "*The wages of sin is death.*" Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

He looked around on every hand to find some other Saviour but found none, and felt he must perish. Again the words of Jesus came to him, "*Come unto me,*" and he resolved to seek no other Saviour but Christ. He then came and laid himself, body, spirit, and soul, at the feet of Jesus and cried, "thou hast promised, 'If I come to thee thou wilt in no wise cast me out.' And now I come, blessed

Saviour, make me wholly thine!" And Jesus said, "Son, go in peace, thy sins which are many are all forgiven thee," and he who was a sinner is now a believer,

A believer in Christ is one who looks to Christ and confides in Him. The writer knew a man, forty years of age, who never did any thing of importance in life, without first consulting his mother. He looked to her at all times. He believed her every promise, had faith in her judgment and truthfulness, and never doubted. This is precisely what the believer does to Christ. He looks to Him first for salvation. Then he looks to Him through life for guidance, support, and consolation,—and this is in accordance with Divine counsel: "Look unto Me, and be ye saved all the ends of the earth, for I am God and there is none else."

Is the believer depressed in spirits? are clouds of darkness overshadowing his life? He looks unto Jesus. Is he afflicted, laying upon a couch of suffering? He looks unto Jesus who hath said, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." Has he many enemies? He looks unto Christ, who has promised to make his foes his footstool. Is he poor? He looks unto Jesus who has promised him the riches of eternal life. Yes, his life is a life of continual
LOOKING UNTO JESUS.

“ Thy triumphs, faith we need not take
Alone from the blest martyr's stake ;
In scenes obscure, no less we see
That faith is a reality ;
An evidence of things not seen,
A substance firm whereon to lean.
Go search the cottager's low room,
The day scarce piercing through the gloom ;
The Christian on his dying bed,
Unknown, unlettered, hardly fed ;
No flattering witnesses attend,
To tell how glorious was his end ;
Save in the book of life his name.
Unheard he never dreamt of fame ;
No human consolation near,
No voice to soothe, no friend to cheer ;
The joy God's promises impart
Lies like a cordial at his heart ;
Unshaken faith its strength supplies,
He loves, believes, adores, and dies.”



n ;

Beloved of God.

“And of Benjamin he said, The beloved of the Lord shall dwell in safety by him ; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.”—(DEUT. xxxiii. 12.)

“That Thy beloved may be delivered save with Thy right hand, and hear me.”—(PSALM lx. 5.)



CHAPTER V.

"BELOVED OF GOD."

Rom. i. 7.



THE expression, "beloved of God," is one which He loves much. It supposes that His people are dear unto Him, and using a home phrase, He loves them dearly. God's love is different when it is bestowed upon dissimilar objects. It cannot be said of a wicked person that he is "God's beloved," and yet it may be said that God loves him.

The love of God for a wicked man, may be called love of *benevolence* or love of pity. The term love of pity is *preferable* to love of *benevolence*. In it there is the absence of regard, and desire after the object. While God loves the sinner with the love of pity, He is angry with him every day, and has passed upon him the sentence of His condemnation, and will surely put that sentence into execution unless he repents of his sins, and seeks forgiveness from

God. That love was felt toward the *antediluvian world*, when he declared to its inhabitants, "*My spirit shall not always strive with man,*" and He sent among them for many years Noah, a preacher of righteousness, to set before them life and death. Yet his love of pity did not spare them when they repented not; though for a time judgment lingered, but in the end it could not be restrained. The fountains of the great deep were broken up, the skies poured down floods, and the doomed *antediluvians* ran to the tops of the highest mountains and then sunk down and perished in the flood. God pitied the inhabitants of the cities of the plain. When Abraham pleaded with Him in their behalf, He said, "*If ten righteous persons could be found in them, He would spare the city for their sake.*" Ten righteous souls could not be found, therefore fire and brimstone descended from heaven and destroyed them. God's love of pity did not spare them, because they would not repent. Jesus, as he crossed the brow of *Olivet* and looked upon Jerusalem, *wept* over it, and said, "*O Jerusalem, Jerusalem, how often would I have gathered thee together as a hen gathereth her brood under her wings, but ye would not.*" His pity spared not the city; He sent against it Titus and his armies, who laid her lofty palaces in ruins, and destroyed her temple, so that not one stone was left to stand upon another: the blood of her citi-

zens flowed down the streets, and only a miserable remnant was left to be scattered among the nations, because of her obstinate rebellion against God.

READER, if you are unsaved, God feels toward you this love of pity, but, unless you repent and seek reconciliation with Him, that pity will not spare you in death, judgment or eternity; because it is not that which He feels towards His saved and sanctified people.

That is called by another name: it is named *love of complacency*. It includes admiration of, and a desire for, companionship with his people.

"His saints are lovely in His sight,
He views His children with delight;
He sees their hope, and knows their fear,
And looks and loves His image there."

There cannot be a higher dignity conferred upon man than to be called "the BELOVED OF GOD." This state is expressed in the words of Solomon, "*He brought me into His banqueting house, and His banner over me was love.*" (Sol. Song ii. 4.) In this passage God's love is His banner which He holds over the people in whom He delights. The idea suggested in it is that God brings His saved people to a magnificent feast, with the *exultation of a conqueror* returning in triumph in company with loved ones *wrested* from the power of their enemies

—from darkness, sin and death. There is a mighty battle going on between the Redeemer of the world and its now powerful and ruling monarch. On the banners of the one are the symbols of cruelty, revenge and destruction; and on the other, charity, good-will and love.

Often men are wrested from the power of their *malignant foe* by the mighty arms of that *Conqueror*, and as He bears them on in triumph to His feast, He waves over them His banner of love. Solomon further says, "*Thy love is better than wine.*" (Sol. Song i. : 1.) It supposes pleasure, satisfaction, gratification and delight. God takes pleasure in His people, and they delight in Him. He is satisfied with those He loves, and they are satisfied with their lot in Him. That love raises the spirits, and gives cheerfulness to the soul, even when age enfeebles the body, palsies the hand, and makes cold the heart. This love revives, keeps the spirit vigorous, the mind active, the affections warm, and the life earnest. *This love is "better than wine."* To be the beloved of God is better than to wear a crown, or wave a sceptre over millions. It is better than to have a name among heroes, or a place among princes. It is better to be a beggar and be one of the beloved of God, than to possess millions and feel his frown.

CHRISTIAN! You might know the whole Bible,

and be acquainted with many sayings of profound philosophers, and the theories of scientific men ; but what profit would there be without the love of God. Verily, all would be vanity and vexation of spirit.

This heavenly title is also given to the Son of God. He is named "God's beloved Son," or "the BELOVED SON OF GOD," and the saints are named the "beloved of God." The Eternal has classed them by name with His only begotten Son. O! THE DIGNITY OF GOD'S PEOPLE!

" My soul, bear thou thy part,
Triumph in God above ;
With a well-tuned heart,
Sing thou the songs of love.
Thou art His son,
Whose precious blood
Shed for thy good
His love made known.

" He did His love begin,
Renewing thee by grace,
Forgiving all thy sin,
Showed thee His pleased face.
He did thee heal
By His Son's merit,
And by His spirit
For glory seal."

—RICHARD BAXTER.



A Kingdom of Priests.

“ Angels our servants are,
And keep in all our ways ;
And their watchful hands they bear
The sacred sons of grace ;
Unto that heavenly blesss
They all our steps attend ;
And God Himself our Father is,
And Jesus is our Friend.”

“ With Him we walk in white ;
We in His image shine ;
Our robes are robes of glorious light,
Our righteousness divine ;
On all the kings of earth,
With pity we look down ;
And claim in virtue of our birth.
A never-fading crown.



CHAPTER VI.

A KINGDOM OF PRIESTS.

(Exod. xix. 6.)

SOME might suppose, as they look upon these Bible names of God's faithful people, that they are eminently Jewish, and belong only to the Jewish people; that they represent the characteristics and privileges of Jewish life; that the Christian must stand aside, and say, they are not for me; the dignity I cannot have, neither enjoy the privileges.

Did the passage in Exodus stand out alone on all the sacred pages, it could not be controverted. But has not Peter, in describing the happy state of Christians, used the same thought, by a changed construction of the words? The first historian says, "And ye shall be unto me a kingdom of priests." Peter says, "Ye are a *chosen generation*—a *royal priesthood*;" and the last of the New Testament writers employs the words of the first historian:

"Thou hast made us unto our God kings and priests." (Rev. v. 10.) These words were written for the Christian as well as for the Jew, and apply to all the saints of God, of all ages and places under heaven. There are times when Christians are held up to ridicule, and the more holy they are, the more they are despised. The *epithets* employed to describe them have become the by-words of the rabble,—fools, fanatics, pious, &c.; but those very characters, against whom ignorant wits hurl the shafts of their ridicule, and furnish gossipers with employment in their common places of resort, Heaven honours with glorious titles and blessed privileges, and angels echo and re-echo their plaudits in the high places of the universe.

The faithful throughout the world are a "KINGDOM OF PRIESTS." When CYNEAS, the ambassador of PYRRHUS (after his return from Rome), was asked by his master what he thought of the city and state, he answered, "That it seemed to him to be *a state of none but great statesmen, and a commonwealth of kings*" Such is the Church, *militant and triumphant—a commonwealth of kings*, and every sanctified soul in that kingdom is co-heir with Christ; has a robe of honour, a sceptre of power, a throne of majesty, and a crown of glory.

Christian, under this heading you have presented you your special privileges, and important du-

ties. SPECIAL PRIVILEGES, *chosen*. Every member of the priesthood, from the first of the first order down to the last, was especially *chosen* of God to hold his office, and to perform its functions. So the people of God of all ages are named in the Scriptures "*chosen ones*." (1 Chron. xvi. 13.) "*Chosen vessels*" (Acts ix., 15); "*Chosen generation*" (1 Peter ii. 9.) When kings, princes, or governments design to overthrow neighbouring thrones, or uproot empires, they choose as their instruments men of renown, whose very names will strike terror to the inhabitants of the countries they invade. When they desire to carry out some great national enterprise, they are in the habit of choosing their men from among the wisest of their ambassadors to engage in it.

The same may be seen in the government of God. Are his people captives in Babylon? Does the Almighty design to release them from that captivity? He appoints Cyrus as his instrument, and, through the prophet Isaiah, mentions his name one hundred years before he was born. The prophecy received its fulfilment in the overthrow of Babylon by the hand of Cyrus, the release and restoration of the captive Jews, and the re-building of the temple. Does the Almighty determine to give to the seed of Abraham the whole land of Canaan, for an everlasting possession? This great work is to be accom-

plished through the progress of ages; and we see rise before us on the stage of time many instruments to carry it on to completion. The first of these sprang up from the house of Pharoah, King of Egypt. It was Moses, by birth a Hebrew, who, because of the decree of Pharoah, when an infant three months old, was cast into the River Nile, and rescued from a watery grave by Pharoah's daughter, and cherished and trained as her own son. He it was who led the mighty hosts of Israel to the borders of the promised land, and for a period of forty years conducted them through the wilderness. After having fulfilled his mission, he ascended Mount Nebo, and died, and the "Lord buried him."

The next in order was Joshua, the *heroic* son of Nun, who succeeded Moses in the government of Israel, and gave them possession of the "*land flowing with milk and honey.*" The Scriptures also speak of Deborah, of Barak, of Gideon, of Jephthah, and of Sampson, as aiding in the accomplishment of the same, the completion of which awaited David, the son of Jesse, who was to fulfil to their fullest extent the promises made to Abraham, to give to his seed the whole country from the river of Egypt to the great river Euphrates. When he died he left a kingdom stretching from the frontier of Egypt to the foot of Lebanon, and from the Euphrates to the sea.

Did Jehovah design to leave with man a treasure the equal to which could not be found in the Universe, and the value of which could not be computed,—the WORD OF LIFE, with all its attendant blessings? The Jews were his chosen people to receive that Word, and to spread its truth among all nations. Does He introduce a brighter day,—a more glorious dispensation? The Gentiles are his instruments to spread its light, to disseminate its truths, and to leaven millions with the purest principles ever given to man,—principles which shall overthrow the empire of Satan, and establish in the world a spiritual kingdom,—a kingdom of righteousness and truth,—a kingdom which shall stand out in contrast with the corrupt empires of earth.

“A kingdom of light, and love, and joy,—
Of kings and priests enwreathed with glory.”

“A KINGDOM OF HOLY MEN AND WOMEN.”

The first great and grand qualification for the priesthood is cleanness. (See Leviticus, 22nd chap.) For any priest to attempt to perform the functions of his office corrupted physically, mentally, or morally, would be to bring down upon him the just wrath of God. O, Christian! wherever you are found, in the performance of any of the offices of Christian life, you will need the one qualification, holiness above all others, and without it you cannot perform

one act aright, or possibly secure the divine blessing. If you possess it the halo of spirituality will surround your office, your calling, your labours, your all. To live without holiness, would be to despise the *sacerdotal* dignity to which Heaven has raised you,—a position above every other in the world. And, thank God, that dignity is not confined to a class or nation: black or white, rich or poor, bond or free, learned or illiterate, if they are the *called* of God, and *holy*, they are raised to that dignity. Many of God's people seem to be poor in this world; they do not enjoy the necessities of life; but any one among the sainted throng can say to the world: "We have riches which you know nothing of. See these priestly robes! See the kingly crown upon our brows! Yes, see them, for we are to enjoy this dignity for ever!"

As the *priests* of the *Lord* you are to stand near His sacred altar. In doing this, you will stand near to God: for God's presence is over the altar, waiting to accept the sacrifice which, as the minister of God, you offer Him. You have a sacrifice both to offer and to present. True, the days of slaying are at an end; yet you have a *sacrifice*. Said a papal priest once, when addressing a Protestant congregation, "Your privileges are infinitely inferior to ours! You have neither *priest* nor *sacrifice*." Continuing, he said, "You have no *priesthood*." A pious individual in his congregation exclaimed, "Yes, we have a

priest. Jesus is our priest, after the order of Melchisedek, and He is our priest for ever, and there remains no other." The priest *hesitated*, and then *proceeded*, by saying, "You Protestants have no sacrifice." Then came the response, "*Christ is our sacrifice, offered once for all, and there remains no other.*" And he might have added, God has made all His faithful ones priests unto himself.

Yea, Christian, you have a sacrifice to hold up to the world. It is not the slain lamb taken from your own pasture. It is not the inferior offering of the blood of bulls, or of goats, or of calves, but the precious blood of the Lamb of God,—“the Lamb without spot or blemish,” “the Lamb of God who beareth away the sins of the world.” Tell the votaries of error, “This is our sacrifice; we have no other, and we need no other. His precious blood can wash away every stain;” and when we finally form a part of the sainted company in heaven, it will be said of us that we “washed our robes, and made them white in the blood of the Lamb.”

You have also a sacrifice to present, what is it? Prayer to God for yourself, and the several members of your domestic circle, and for the fallen and perishing everywhere. When presenting this sacrifice you stand as INTERCESSORS WITH GOD! You stand between God and those for whom you intercede, not, as a *pleader*, one who tries to prove that a guilty

person is innocent by argument, but as one who presents before God the person for whom he intercedes with all his sins and deformity, and cries, "GOD FORGIVE, wash away, and blot out their sins, through the precious blood of Christ." As *priestly intercessors*, you present before God man and his sins, Christ and His sacrifice. You make no apologies for man; but you say, "Christ has died, therefore *forgive*."

"THE FAITHFUL ARE A KINGDOM OF KINGS."

In the several passages quoted in this chapter, we are taught that, the same saint shall combine in his own person the kingly and sacerdotal dignity. We have nothing analogous to this in the world's history. One reigning king and many exiled princes from other nations might be found in any one empire; but here you have the idea of a KINGDOM OF RULING KINGS, ALL GOVERNING, YET ALL GOVERNED.

In the kingly office, four things are observable. When any person of rank is made king—

I. HE IS ANOINTED. Anointing in general was emblematical of a PARTICULAR SANCTIFICATION; a dedication to the service of God, to a holy and sacred use. What an appropriate representation of God's saints this was, because the greatest qualification for happiness and usefulness is, "purity of life," "*entire sanctification*."

II. When a king is installed, a crown or diadem

is placed upon his brow, and a sceptre put in his hand. You have been taught that, if faithful to God in the immortal state you shall be crowned with life, and thanks be to God, you need not wait until then. Even now, as soon as you are anointed by the Holy Ghost, or in other words, sanctified by the Spirit, you shall have a crown placed upon your brow; the sceptre put in your hand, and you shall "*reign in righteousness.*"

III. When kings are consecrated they make a *covenant* with their nobles that they will *govern according to law*. When you were anointed by the Holy Ghost, you made a *solemn covenant* with God that you would observe every precept, and obey every law; and you covenanted with your brethren that all your actions should be in accordance with your high profession, spiritual privileges and important duties. May we ask you, HAVE YOU KEPT THAT COVENANT? Perhaps you have written it in the blank page of your Bible as a *remembrancer*! After all this have you kept it? Have you not often forgotten it? Happy are you, if you have remembered and kept it!

Ye are reigning kings under the King of kings—the King of the universe. The empire over which you are kings and priests unto God shall never pass away from you—it is not like the dynasties of the earth, precarious, to-day in the height of prosperity,

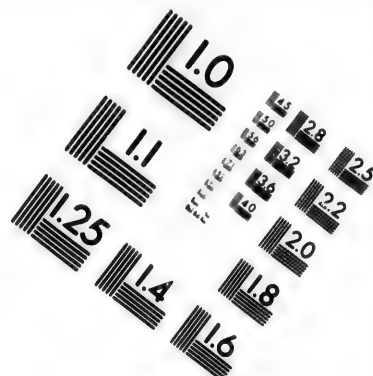
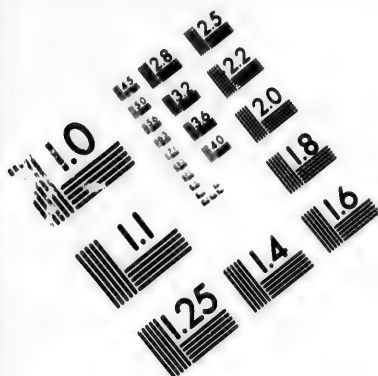
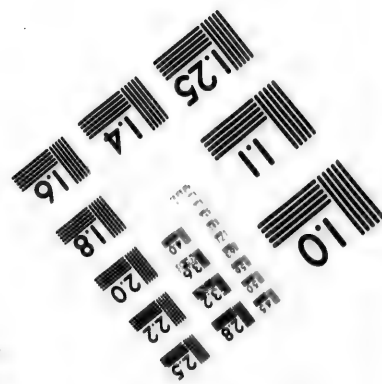
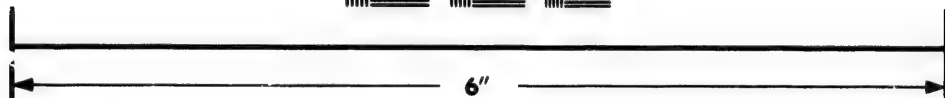
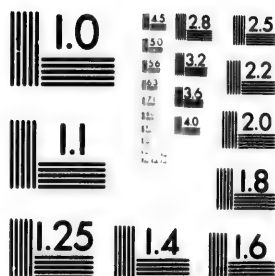


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to-morrow tottering on the verge of ruin. The mightiest empires of the earth have passed away, and left only the wrecks of their fallen greatness. Alexander the Great bid as fair as any other who has figured upon the stage of time, to attain universal conquest ; yet he was taken from the theatre of his victories at the early age of thirty-two, his numerous possessions falling into the hands of other masters. The great Napoleon, who thirsted for universal empire, languished and died in solitude and captivity. Where are now Nimrod and Nebuchadnezzar, and their successors on the Assyrian throne ? Where is now the influence of him who reigned from India to Ethiopia, over one hundred and twenty-seven provinces ? Where is now the might of Tyre and Carthage, whose merchants were princes, and whose traffickers were the noted of the earth ? Where is now the influence of Rome, once the mistress of the world ? It is gone, clean gone for ever ; but this kingdom of kings and priests shall never come to an end.

“ There is an empire large and fair,
Whose subjects great and mighty stand ;
Kings and priests unto God they are,
And ruled by His divine command.

“ They reign with Him with princely sway,
Crowned with joy and dignity ;
When worlds on worlds have fled away,
Shall reign to all eternity.”

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Children of God.

CHILDREN OF GOD—God is your Father; Christ the Son of God is your elder Brother, and you are made like Him. You are intimately associated with Him in community of life, standing, relations, and privileges; joint-heirs with Him of His glory. The Holy Ghost is your Indweller, Teacher, Guide, Advocate, Comforter and Sanctifier; and all believers being subject of the same adoption are brethren.



CHAPTER VII.

"CHILDREN OF GOD."

John xi. 52.

SOME men write and talk much about their ancestors and their ancestry, and, however humble in life, seem to take pleasure in dilating upon their *ancestral* claims and distinctions. Said a very *poor* person who had not enough to supply the wants of nature,—“My forefathers were all rich.” Others, who have never figured even in common life, will boast of their forefathers having been divines, scholars, statesmen, philosophers, poets, men of science, etc. Many thousands of books have been written tracing ancestral claims, link by link, through the changes of generations. And not a few have been foolish enough to spend a whole life-time in tracing their own descent. Some who are very poor have had the mortification to trace themselves back to ancestors surrounded with honour and wealth; and

learn that through idleness and extravagance they have been brought to their present state of want and wretchedness : while others who are immensely rich, by tracing their genealogy have found the very reverse—that their forefathers were extremely poor. It is not so with the Christian, whatever may be his social position in life. He had a noble origin. His father is the “Lord his God”—even the “living God.”

Spend but a short time in tracing your relationship to the greatest being in the Universe, and you will discover that you enjoy special privileges in Him. The whole human race claim to be the children of God by creation, providence and redemption ; by sin they have become His enemies, “rebellious children,” the subjects of His just wrath, and liable to banishment from His presence for ever ; but you are His by adoption and by grace ; having been forgiven all your sins, through faith in our Lord Jesus Christ. “Now you are the sons of God, and it doth not appear what you shall be, when He shall appear you shall be like Him ; for you shall see Him as He is.” “Ye are the children of the Lord your God ; ye shall not cut yourselves nor make any baldness between your eyes for the dead.” *This is one of the way-marks in the Christian's pathway set up by the hand of God.* However high may be the degree of perfection you enjoy, it is still possible and even easy

to turn aside from the purest religion, or to follow a system of religion which is only human; but, in doing so, you make a costly sacrifice; you receive turmoil, sorrow, vexation, and perhaps lose your soul. In the religion of Jesus there is joy, love, peace and eternal life. In the religion which is human, you see only a dismal chaos of frantic excesses, idolatry, witchcraft, want of confidence, breach of trust, and ten thousand other evils repulsive to the human mind, and productive of human misery. In Christ there is peace, lasting as the mind; settled and perfect, which nothing earthly can mar or destroy. Thousands sacrifice the greater to the smaller. They of the world prefer a religion which is human, with *penances*, and *pilgrimages*; with "cuttings and baldness," and reject the glorious liberty of the children of God. The earth-born systems of religion of this age inflict upon their votaries a burden of ceremonies and curious rites hard to be borne—burdens which make life a burden, and render it more desirable to die than to live—burdens which fill the mind with a certain gloom and distrust of all things here below. Under their influence thousands have performed the extreme penance by filling the graves of suicides. The Christian religion is heart-gladdening and joyous. Is the heart already sad, *bowed* down by the weight of woes, crushed under trouble and anguish? Let such

come to Jesus, the "friend of sinners," and the burden shall fall from his shoulders (as it fell from Christian when he came to the cross), and the heart that was clouded and sad shall become joyous again. SORROWFUL ONE, HEARKEN TO THE WORDS OF JESUS : "Come unto me all ye that labour and are heavy laden ; take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest to your souls." The god of any religion which is human, is an idol of some description, and repulsive even to their worshippers ; from the uncouth ox to the wily serpent. Their votaries serve them rather from a dread of them—not from a love of them. They are senseless, filthy, cruel and repulsive gods ; in them, there is nothing amiable, lovely, or loveable. Your God combines all these latter to perfection. You can love Him with an affection more tender than that which you feel toward a SAINTED MOTHER ; for He designates you His own dear child. He tells us. "wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you ; and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"God's child ! sweet title, blessed name ;
Who can explore its full import ?
Close union with the great ' I AM ' :
Blessed with a heavenly escort.

"You need not cherish one sad thought,
Nor feel a sad and lonely hour,
God's child,—He your salvation bought,
And He's your shield, and your strong tower.

"His words to you are words of peace,
Your blessings are the fruit of grace.
His ways are ways of pleasantness,
In Heaven's love you share a place."

Christian, the bond of union between you and the God of the Universe is the bond that binds a loving father to a devoted child. Then there is another bond, **THAT WHICH BINDS CHRISTIAN HEARTS TO CHRISTIAN HEARTS.** It is found in the words, "And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." (John xi. 52.)

"**GATHER TOGETHER IN ONE.**" Who? the scattered Jews? Not only them, but the faithful of all ages from the beginning to the end of time. All nations, Jews and Gentiles, scattered abroad, God shall "bring them together in one;" shall bestow upon them one faith, one peace, yea, one religion. Christ said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." (John x. 16.)

In the best times of the Church the spirit of unity has graced her history. Look back upon the dark-

ness of the middle ages, if you wish to learn of wars absurdly called holy, or rather let them be designated BLOODY CRUSADES OF FALLEN CHRISTIANS. Search among the most benighted and superstitious Churches of this age if you wish to find hard fought battles and sectarian strife. Churches which only inscribe upon their banners, OUR CHURCH, or more commonly [The Church. These recognise none beyond their own narrow sphere, whilst the purest of all Christian Churches claim to be "the friends of all, and enemies of none," IN FUNDAMENTALS, UNITY, NON-ESSENTIALS, AND LIBERTY; receiving as brethren the faithful of all the Churches.

BRETHREN: It is God's plan that all Christians should be one in faith; one in practice; one in affection; and one in interest. The love of Christ shall bind in one the sacramental hosts of God's elect throughout all ages and nations. Not one Church, but one body of Christians. The Church is one body—the body has many members, yet one body. The Church of Christ is a spiritual tree which has many branches; yet it is one tree. It is like a gentle flowing river—it has many branching streams, winding around the mountains and through verdant vales, the waters of which meet again in the parent waters of the ocean. As the rainbow combines the seven *prismatic* colours in one glorious arch, spanning the firmament of heaven, and transmitting

its *beautiful* colourings to the trees, shrubs, plants, and flowers which adorn the earth ; so the Church, one throughout the world, having many names and important distinctions, throws a glorious *halo* of light over the sinful sons and daughters of night, leading them to the Saviour, and clothing them with righteousness.

See the millions of stars occupying space, and shining in eternal *radiance*. No two of all the endless millions ever come into collision, thus reminding of what should be the *oneness* of the *faithful* of all nations, ages, and places! In a complicated machine there are many parts, yet all work with the most perfect harmony. So it should be among the children of God. "David and Jonathan had but one heart." "Eusebius and Pamphilus the Martyr but one name. Pilades and Oristes but one life. Ruth and Naomi but one affection. It was said of Basil and Nazianzene that there was but one soul shut up in their two bodies. On the morning of the Pentecost, the disciples were with one accord in one place, and after the three thousand were converted it is said they "*continued steadfastly in the Apostles' doctrine and fellowship*, and all that believed were together. And they continuing daily with one *accord* in the temple." (Acts ii. 42, 44, 46.)

UNITY IS PRODUCTIVE OF THE MOST PERFECT

ORDER. Whenever it is destroyed the result is discord, disorder, disruption, and other untold annoyances.

Unity produces unparalleled strength, and the most blessed peace. A nation united is perfectly and harmoniously organized ; possesses mighty strength, and no foe can easily weaken it. It can claim that peace and quiet which no ordinary adversary can disturb or destroy. A neighbourhood united answers well to its name, *friendly, obliging, kind, civil, and attentive.*

It is truly a fit emblem of Christian brotherhood, if it possesses such qualifications.

A family united. This should ever be the case. Its members are from the same *lineage*—from common *progenitor*. A family divided is an unsightly paradox. A family united is consistent with its name, and nature too. A church united. Such is the true Church of Christ,—the holy Church throughout all the world. Archbishop Trench says, "The Church is undoubtedly one, as the human race is one in reference to Him its supreme head in heaven, but is not one community on earth."

Wherever you see in a branch of the visible Church the spirit of *contention, strife and bitterness* against the members of other Churches, you may rest assured that that Church has not the SPIRIT OF HER DIVINE MASTER—IS NOT A TRUE CHURCH ; for

the sanctified are free from either *selfishness* or *bigotry*. Wherever there is the Spirit of Christ, there is love, and that which takes in its embrace the faithful of all names throughout the world.

“Look not with bigots’ eyes or selfish hearts ;
Nor sever the saintly throng in meagre parts,
But take in love’s embrace the faithful of the past,
All saints through endless ages while time shall last.”

John the Divine has said : “ In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” (I John, iii. 10.) Then it is manifest that they who LOVE NOT THEIR BRETHREN ARE NOT THE CHILDREN OF GOD. The Christian’s own spirit bears witness that he is a child of God, because “ he loves the brethren.” Christian ! If you feel the outflowings of love toward Christians of all denominations, and your love is not narrowed down to your own little Church, to the exclusion of the faithful of all others, you possess one of the evidences that you are a child of God.

The Apostle Paul intimates that the very Christians whom some Churches reject, and declare that they are not of Christ’s fold, are in very deed the children of God. “ As he saith also in OSEE, I will call them my people, which were not my people ;

and her beloved, which was not beloved. And it shall come to pass in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God." (Rom. ix. 25, 26. There are Churches of this day possessing none of the true *characteristics* of Christian life, and yet almost exist on the thought that they *only* are Christians, and that all outside their fold are heathens and barbarians.

The day will come when they will discover that they have made a grand mistake; that they themselves may be called outcasts by God, because of their religious inconsistency and want of *faithfulness*: and those whom they have regarded as *imposters* and *intruders* in the Christian fold, they will find to be the real "children of God."

"God said in OSEE 'I will call them mine,
My people not before of royal line,
Of Christian fellowship and Godly love,
But fallen children from their God above.

" 'Yes, I will call them mine, my well lov'd,
Who were my enemies in deed and word,
And though disowned and outcast on earth's clod,
Are named the children of the living God.' "

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Heirs of Salvation.

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"What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

"Therefore they are before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."



CHAPTER VIII.

"HEIRS OF SALVATION."

Heb. i. 14.



ALVATION is the portion of God's children. It has in it *heights* the human mind cannot reach; *depths* it cannot fathom; *breadths* it cannot span. It reaches unto the third heaven. It is said of the saints before the throne of God, that "*they washed their robes and made them white in the blood of the Lamb.*"

"I ask them whence their victory came?

They with united breath,

Ascribe their conquest to the Lamb;

Their triumphs to His death."

It is the fondest hope of the human heart. It washes away its pollutions, and renders it fit to become the habitation of God.

It encompasses the whole human family. People

of every nation, clime and colour, desire to be brought under its influence, and become the "saved of the Lord."

It offers light to those who are in darkness, comfort to the sorrowful, purity to the sinful, and heaven to the hell-bound *wanderer*.

It is the Christian's anchor in the storm—his sword, *shield* and *helmet* in spiritual conflicts. It is his *sanctuary of devotion*, and *tower of refuge*, his *altar of sacrifice*, and *crown of glory*.

It affords to him *joy* here, and a very fulness of *joy* in the world to come. But he must pass from this state of existence to the BRIGHTNESS OF A GLORIOUS IMMORTALITY, before he can comprehend the full meaning of the word. Then, amidst the splendors of eternal light, he shall sing of its wonders.

The faithful are the *heirs* of that *salvation*. All the blessings that may be found in it for ever will be theirs.

The *heirs* of salvation are the HEIRS OF GOD (Rom. viii. 17). *And if children then heirs; heirs of God and joint-heirs of Christ; if so be that we suffer with Him, that we may be also glorified together.*

HEIRSHIP in the east differs from that among us in important particulars. *We* wait for the death of friends to secure our *rights* in family property. *They* often receive their portion during the life-time of their parents. Christ is said to be heir of all things. It

does not imply that any former possessor of all things is dead.

Heir is from the Latin *hæres, hæredis*, and signifies "One who succeeds by *right* to the *inheritance* of another." When it is said that the saints are "heirs of salvation," "heirs of God," "heirs to the grace of life," "heirs of the kingdom," "heirs of the promises," a reference is made to the *blessings* enjoyed in this life, as well as that which is to come.

The "heirs of God" are "HEIRS OF THE HEAVENLY INHERITANCE," which God gives to his people. In this life, it consists in having the favour and image of God, and in the eternal state, that which they shall enjoy for ever.

The adopted children of God have a right to His presence and protection, and to the supplies of His providence and grace. GOD IS THEIRS. He has taken possession of their hearts, and will fill them with His FULNESS.

They may have been heirs to costly *estates*. What is that to being the HEIRS OF GOD? All earthly possessions sink into insignificance before the *spiritual inheritance* of the saints. They afford but little satisfaction, and are of short continuance. GOD IN THE SOUL IS A SELF-SATISFYING PORTION, and will remain so for ever.

Doctor Stonehouse, who attended Mr. Hervey during his last illness, seeing the great difficulty and

pain with which he spoke,—and finding by his pulse that dissolution was pending—desired that he should save his strength. “No,” said Mr. Hervey, “no, you tell me I have but a few minutes to live; oh, let me spend them in adoring our great Redeemer. Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion for ever.” He then expatiated in the most striking manner on these words of Paul: “*All things are yours,*” “*life and death,*” “*things present and things to come;*” “*all are yours,*” and “*ye are Christ’s and Christ is God’s.*” “Here,” said he, “is a treasure of a Christian—and a noble treasure it is. *Death is reckoned in this inventory;* how thankful am I for it, as it is the passage through which I shall get to the Lord and giver of eternal life! It will free me from all the misery you see me endure. I am willing to endure it as long as God thinks fit; for I know He will, by and by, in His good time, dismiss me from the body. These light afflictions are but for a moment, and then comes the ‘eternal weight of glory.’ ‘O WELCOME, WELCOME DEATH!’ thou mayest well be reckoned among the treasures of the Christian! ‘*To live is Christ; but to die is gain.*’”

“Without the Lord things be not what they be,
Nor have their being when compared with Thee,
In having all things and not Thee, what have I?
Not having Thee, what have my labours got?”

Let me enjoy but Thee, what further crave I ?
And having Thee alone, what have I not ?
I wish not sea nor land ; nor would I be,
Possessed of heaven, heaven unpossessed of Thee."

There is a sense in which all human beings are the heirs of God. No one person can claim property in the sun's rays to the exclusion of all others. They shine upon the hut of the peasant, and the palace of the king—alike upon the savage and the Christian.

The waters of the mighty river, as they flow onward toward the ocean, supply the wants of all who live upon its banks. In like manner, God, the great light of the Universe, dispenses His benign rays upon all mankind, and sends among them the river of His pleasure, to irrigate their lands, and supply their necessities. Yes, He is God of all, and giveth to all His creatures life, and breath, and all things else. The great difference between the wicked and the righteous is, that the wicked enjoy God's blessing, but the righteous enjoy both God and His blessings. Hence the beautiful words "*Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity.*" (Psalm xxxvii. 1.)

The man who is in possession of some great masterpiece in painting or sculpture need not envy others who have only copies of it. The Christian can say the engraving may be beautiful, but the original is mine. Do not envy those who enjoy the

warm rays of the sun. IT IS YOURS AS WELL. The wicked may drink of the stream ; but the fountain is yours. "*God is your portion, and your inheritance.*" The heirs of salvation are "HEIRS OF THE GRACE OF LIFE:" of that spiritual and eternal life which is the result of the unbounded grace of God.

The "heirs of the grace of life" are changed from the death of sin to the life of righteousness. While dead in sin, the curse which was pronounced upon ADAM, "*Thou shalt surely die,*" fell upon them. In death a person is *unconscious* and *inactive*, so in spiritual death the mind is *benighted*, and the life is *useless* ; indeed, in the unsaved individual, life is "spiritual death." When born again, he who was spiritually dead is made the partaker of a new life. It is named *spiritual* and "*eternal life,*" and is the result of the *boundless* grace of God, and not of human merit. The dead cannot merit any thing. They cannot even ask or seek for life. If they are raised to its enjoyment it must be through the grace of God.

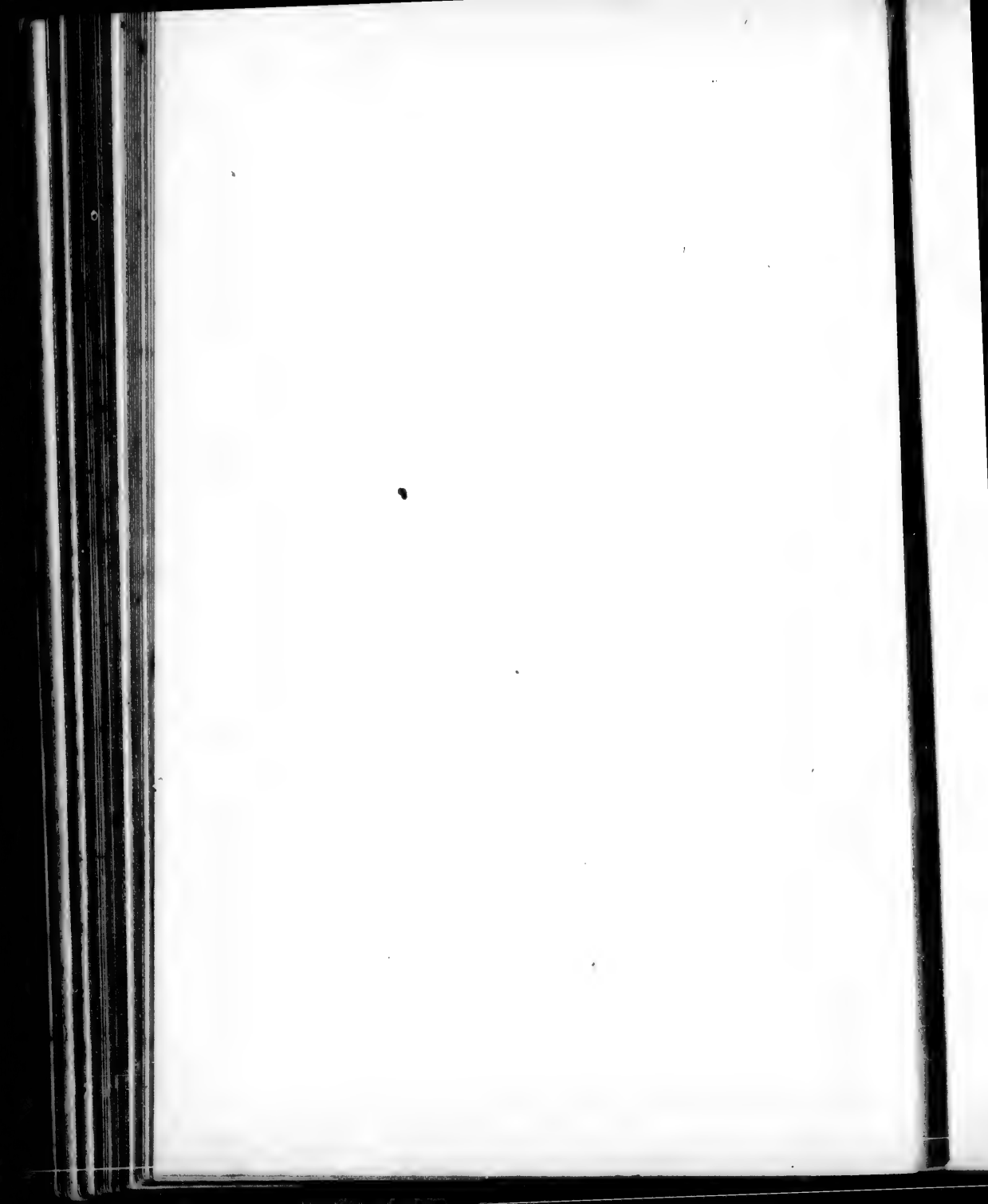
" O to grace how great a debtor,
Daily I'm constrained to be."

The heirs of salvation are heirs of the "MESSIAHIC KINGDOM." James in his plea for the poor Christian, says, "Harken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them

that love Him ?" (James ii. 5). The Christian, rich or poor, is heir of all the immunities and privileges of the Kingdom of Christ. He is governed by its laws, holds its offices, and enjoys all the blessings of citizenship. In that kingdom he will be a KING WITH CHRIST. At its altars he will be a *priest of God*. He will be faithful and obedient, loyal and true. In this, his probationary state, he is *governed*: in the eternal state he will SHARE IN HIS MASTER'S TRIUMPHS.

"O Israel ! O household of the Lord !
 O Abraham's sons ! O brood of blessed seed !
 O chosen sheep, that love the Lord indeed !
 O hungry heart ! feed still upon His word,
 And put your trust in Him with one accord.
 For He hath mercy evermore at hand,
 His fountains flow, His springs do never stand ;
 And plenteously He loveth to redeem
 Such sinners all
 As on Him call,
 And faithfully His mercies most esteem."





Heirs of the Promises.

"Every promise is built upon four pillars. God's justice and holiness, which will not suffer him to deceive ; His grace or goodness, which will not suffer him to forget ; His truth, which will not suffer him to change ; His power, which makes him able to accomplish."

SALTER.



CHAPTER IX.

"HEIRS OF THE PROMISES."



HE heirs of salvation are "*heirs of the promises.*" The word of God contains many precious promises,—all of which are intended to fill the soul with joy, and are especially for the benefit of the Christian. THE UNSAVED HAVE NO CLAIM TO

ANY ONE OF THEM.

The word *promise* is from the Latin *promissum* ; the Italian, *promessa* ; the Spanish, *promesa* ; and from the French, *promesse*, and signifies a declaration, either verbal or written to do, or not to do, some particular thing for the benefit of another.

There is another word, *policitation*, from the Latin, *policitatio*, and French, *policitation*, to *promise*, signifying *a voluntary and spontaneous expression of intention to perform some act in favour of another.*

Where a promise is made in consequence of a request

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having been preferred by a party present, it cannot be said to be *spontaneous*. As an illustration, I ask a friend to bestow on me a certain favour; he readily promises to do so. That *promise* was not the *spontaneous* act of his own, but given in answer to my request.

Sometimes promises are made because of favours received. A *promissory note* is given because of value received, therefore, the promise is not a *spontaneous act* of the one promising.

Sometimes a promise does not necessarily imply the presence of the party in whose favour it is made. It is possible to make a promise in favour of a person thousands of miles distant, and the promise be as good as though he were present. Sometimes it does not confer on the party promised the right to exact its performance, as in cases where the promise is *spontaneous*.

In every case, however, we think the person in whose favour a promise is made has a right to expect its fulfilment — especially when it is seen to be highly *beneficial* to him and not *prejudicial* to the person who promises.

There are many instances where promises are made implying the presence of the party in whose favour the promise is made, conferring on him a perfect moral right to have it fulfilled, or bringing the person who makes the promise under moral, and in

some instances, legal obligation to fulfil it ; as in the case of a promise being made because of value received.

In order to *constitute* a promise, three things are necessary :—

I. A *voluntary* consent or intention of the person promising.

II. A *declaration* of that intention or consent.

III. The acceptance of the promise by the party to whom the promise is made. At least there must be the *promiser* and the *promisee*. A *pact* implies two or more.

The Divine being has determined to bestow upon His people many precious gifts, as rewards of fidelity. He has declared His intention in His word, and all the faithful are “ heirs to those promises.”

CONTEMPLATE THE BLESSINGS PROMISED. He has promised *temporal sustenance*. “ And ye shall serve the Lord your God, and he shall bless thy bread and thy water ; and I will take sickness away from thee,” (Exodus xxiii. 25). “ Trust in the Lord and do good ; so shalt thou dwell in the Land, and verily thou shalt be fed,” (Psalm xxxvii. 3). “ He that walketh righteously, and speaketh uprightly ; he that desiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ; he shall dwell on high ; his place of defence

shall be the munition of rocks : bread shall be given him ; his waters shall be sure." (Isaiah xxxiii. 15, 16.)

These promises were not made exclusively for the benefit of the pious Jew. God our Father knows no distinction between the pious Jew of former times and the sincere Christian of the present. The promises which GAVE THEM COMFORT, NOW SUPPORT THE CHRISTIAN.

Our Saviour made the same promises to His disciples that were made to the ancient Jews by the patriarchs and prophets. He says, "Therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than the meat, and the body than the raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Seek ye first the kingdom of God and his righteousness ; and all these things shall be added unto you." (Matthew vi. 25, 26, 33.)

The sincere Christian has a right to expect the blessings promised, "*for God is not a man that he should lie, nor the son of man that he should repent.*" There are but few Christians, if appealed to, but will acknowledge that all through life they have received more than was promised them.

A WORD TO THE UNCONVERTED. A remarkable fact is visible all through the sacred pages, and that is, that there is no promise of temporal sustenance to the wicked. If the sun shines on the unjust as well as on the just, and the rain descends on the evil as well as on the good ; if the tables of the wicked are loaded with *dainties* it is because God is "merciful, long-suffering and abundant in goodness and truth."

God has not only promised His own people temporal *sustenance*, but also FRUITFULNESS. David in his SONG OF DEGREES sings, "Blessed is every one that feareth the Lord ; that walketh in his ways. For thou shalt eat the labor of thy hands ; happy shalt thou be, and it shall be well with thee. Thy wife shall be a fruitful vine by the side of thine house, thy children like olive-plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion ; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel." (Psalm cxxviii.)

This Psalm has been thought by many to have been sung at the marriages of the Israelites. It also forms a part of our marriage service. It contains a thrilling description of the good man's blessedness ; and when used in the marriage service is very appropriate, as it points out to the newly married pair, enter-

ing upon the responsibilities of life, the importance of seeking true happiness in "*fearing the Lord and walking in His ways.*"

Then there is added to this promise of FRUITFULNESS that of PLENTY, "For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God." (Leviticus xxvi. 9, 13.)

David sung, "O fear the Lord, ye His saints, for there is no want to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing," (Psalm xxxiv. 9, 10.)

Solomon, in inculcating the important duty of religious benevolence, adds his testimony. He says: "Honor the Lord with thy substance and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Proverbs iii. 9, 10). And the Apostle Paul shows that God is no respecter of persons; that the promises are to the faithful everywhere. He says: "Not because I desire a gift, but I desire fruit that may abound to your account. But

I have all, and abound ; I am full, having received of *Epaphroditus* the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to His riches in glory by Jesus Christ." (Phil. iv. 17, 18, 19.)

O THE FULNESS OF THESE BLESSED PROMISES !

" God shall supply all your need."

He will do more than that : He will make you *"fruitful and abound."* Yea, He shall bless you with *plenty* IF YOU WALK BEFORE HIM in RIGHT-EOUSNESS OF LIFE.

" Author of being, life sustaining king !

To wants dependent eye from Thee implores

The seasons which provide nutritious stores ;

Give to her prayers the renovating spring,

And summer heats all perfecting that bring—

The fruits which autumn from a thousand stores

Selecteth provident ! When earth adores

Her God, and all her vales exulting sing,

Without Thy blessing the submissive steer,

Bends to the plough—man's galling yoke in vain ;

Without Thy blessing o'er the varied year,

Can the swarth reaper grasp the golden grain ?

Without thy blessing all is black and drear ;

With it the joys of Eden bloom again."

The people of God have further promises of PEACE AND SAFETY : " And I will give peace in the land, and ye shall lie down, and none shall make

you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land." (Lev. xxvi. 6.)

And the Prophet Isaiah has said, "And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isaiah xxxii. 17, 18.) See also Psalms xci., (cxii.) (cxxi.)

FAITHFUL ONE! cast a glance back over your past life. You have been called to brave many dangers. You have scaled the rugged mountain brow, and have wended your way through thorn-tangled vales. Malicious adversaries have lurked in your way to do you harm, and you have sometimes been tossed upon a sea of trouble, but ALL THE WAY ALONG YOU HAVE FOUND THE PROMISES YOUR SUPPORT.

"Let faith suppress each rising fear,
Each anxious doubt exclude;
Thy Maker's will has placed thee here,
A Maker wise and good.

"He, too, thy every trial knows,
Its just restraints to give,
Attentive to behold thy woes,
And faithful to relieve.

"Then why thus heavy O my soul!
Say why distrustful still?

Thy thoughts with vain impatience roll
O'er scenes of future ills ?

“ Though griefs unnumbered throng thee round,
Still in thy God confide,
Whose finger marks the sea their bound,
And curbs the headlong tide.”

You have received promises of spiritual good in this life, and eternal good in the world to come. Jesus said before he left the world, “ *If I go away I will send you another Comforter that He may abide with you for ever.*”

He who led you to cry to God for the pardon of your sins, and spake peace, when your prayer was offered by faith, was the SPIRIT THE COMFORTER—and the many instances in which you have been soothed in sorrow, upheld in affliction, supported in trouble, and strengthened in weakness, have been the work of that Spirit. The promise of the Spirit, the Comforter, has been fulfilled in your experience a thousand times.

YOU HAVE RECEIVED THE PROMISE OF LIFE IN CHRIST. (2 Tim. i. 1.) “ Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” (Eph. ii. 5, 6.)

“ He that believeth on the Son hath everlasting life.” (John iii. 36.)

"I am come that they might have life, and that they might have it more abundantly." (John x. 10.)

"For ye are dead and your life is hid with Christ in God." (Col. iii. 3.)

YOUR SPIRITUAL LIFE IS MARKED. Your knowledge, faith, and labours are the outflowings of the "hidden life," which you have in Christ Jesus.

The following is a summary of the promises pointing you to the "life" which is to come.

"To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." (Rev. ii. 7.) Who eateth of the tree of life shall live for ever. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.)

FAITHFUL ONE—You may have been on this earth poor and despised, but *there* you will be crowned KING.

"He that overcometh shall not be hurt of the second death." (Rev. ii. 11.) The second death shall hurt the wicked for ever, but its fires shall not hurt the righteous.

"To him that overcometh will I give to eat of the hidden manna (of the bread of heaven), and I will give him a white stone (symbol of purity), and in the stone a new name written which no man knoweth saving he that receiveth it." (Rev. ii. 17.) You shall no longer be named *wicked, ungodly or rebellious children*, but the "CHILDREN OF GOD."

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers. Even as I have received of my *Father* and I will give him the morning star." (Rev. ii. 26, 27, 28.) He shall share largely in the *triumphs* of his blessed Redeemer.

"Thou hast few names in Sardis which have not defiled their garments, they shall walk with me in white for they are worthy." (Rev. iii. 4.) You have known what it is to walk with dear friends and to talk with them by the way, when your souls were united, and the cord that bound them was love. What is that to be compared to walking in sweet companionship with Jesus by the river of life; and under the shade of the tree of life, in the city of our God?

The two disciples who met the Saviour on his way to Emmaus, said, "Did not our hearts burn within us as He talked with us by the way, and while he opened to us the scriptures." (Luke xxiv., 32.) Infinitely higher will be your raptures, for in heaven you shall walk with Christ in white.

"He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." (Rev. iii.

5.) YOU SHALL WEAR A WHITE ROBE. The white robe is an emblem of purity. John in vision saw happy spirits "*who had, washed their robes and made them white in the blood of the Lamb.*" You, if faithful to God, will be among that number, for your "name shall not be blotted out of the book of life." It is blessed to have one's name enrolled with the people of God on earth; but far more so to have it written in the "Lamb's book of life." Better far than to have one's name in the book of *heraldry*, or in the most splendid catalogue of kings, princes, poets, statesmen, and warriors the world has ever known.

Jesus has also promised to confess you before His Father, before the angels and an assembled Universe. He will name you "His children!" "His faithful ones!" "O THE FULNESS OF THE BLESSED PROMISES!"

AND YET MORE. "He that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (Rev. iii. 12.) A pillar is intended both for an ornament and a support. The Christian will help to bear the burdens of the church as well as ornament it.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in His throne." (Rev. iii. 21.)

The promises are good and holy ; exceedingly great and precious. They are fulfilled in Christ, and are inherited through faith and patience. They are all *yea* and *amen* in Christ Jesus. Upon them is the covenant established. They are given to all who believe—are fulfilled in due season, and verily not one of them shall fail.

Joshua said to the thousands of Israel before his death, "*And behold this day I am going the way of all the earth ; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you.*" Christian, the promises made to you are equally sure and certain, because you are an *heir of SALVATION*.



Holy People.

" O God most merciful and true !
Thy nature to my soul impart ;
'Stablish with me the cov'nant new,
And write perfection on my heart."

" To real holiness restored,
O let me gain my Saviour's mind !
And in the knowledge of my Lord,
Fulness of life eternal find."

" Remember Lord my sins no more,
That them I may no more forget,
But sunk in guiltless shame adore,
With speechless wonder at thy fe



CHAPTER X.

"HOLY PEOPLE."

Deut. xxvi. 19.



AVID said, "Preserve my soul for I am holy." (Psalm, lxxxvi. 2.) Jeremiah tells us that, "Israel was holiness unto the Lord." (Jer. ii. 3.) The cruel Herod "feared John, knowing that he was a just and holy man and observed him." (Mark vi. 20.) Peter calls the wives of the patriarchs holy women, "After this manner in the old time the holy women also trusted in God." (I Peter iii. 5.) That the attainment of holiness is a privilege of the faithful is self-evident. The word Holy would not have been used were this not the case.

Many Christians tell us that the blessing of holiness is not attainable in this life, or if it is even obtained, it is only by the favoured few. When the words "grow in grace," "press forward," "seek to

know more of God," are employed, they claim that "these are for us." But when it is said, "be ye holy," they sink into *self-degradation* before the blessed words; and say, They are for the saintly only, and reserved for Israel, David, John, and similar holy men.

Such are misguided and mistaken, whoever they are. Whatever their social circumstances may be, the blessing is for them. They are the honoured ones for whom it is intended; and it is designed to increase their joys on earth, and to prepare them for the blest realities of the future state.

We counsel the *timid* Christian to look *high*—take wings of faith, mount up to God, breathe purer atmosphere, feed on the heavenly manna, and drink, to the full, of the waters of life.

" Plunge into the Godhead's deepest sea
And rise to His immensity."

Be not content with a drop, when there is an ocean of fulness before you. Do not die of hunger in the midst of plenty, nor perish of thirst by the side of the broad deep river.

NOTHING IS SO IMPORTANT to you AS HOLINESS: nothing in time or in eternity. Your health is important because it enables you to attend to the *concerns* of life; but holiness is necessary to qualify you for the vast *interest* of eternity. Your business

is important because by 'it you secure to yourself and family *temporal* blessings; but holiness is needed to enable you to obtain everlasting good—the benefits of a heavenly paradise. Your friends are needed to make the social influences of life *pleasant*; but holiness is necessary to make you companions of the most glorious beings in the Universe, companions of God," "of Christ the Mediator of the *new covenant*," "the glorious company of angels, "the noble army of martyrs," and the spirits of just men made perfect.

Do you desire further to see the importance of holiness? Study then the teachings of the Divine Word.

WITHOUT HOLINESS YOU CANNOT RENDER UNTO GOD ACCEPTABLE WORSHIP. We use the word *acceptable*, because there are many *kinds* of worship; only one of which is acceptable, and that is the one which comes from a pure heart."

David says, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Psalm xxiv. 3, 4, 5.)

1st. THE HOLY PLACE. "Upon the hill of the Lord is the SANCTUARY"—"God's house," where

true worshippers assemble to minister to their God.

WHO SHALL STAND THERE? "He who hath *clean* hands; who stretches not forth his hand to pollution."

WHO? "He who hath a *pure* heart,"—a heart cleansed from the defilement of sin.

WHO? "He who hath not lifted up his soul unto *vanity*," one who has no desire for the *vanities* of the world.

WHO? "He who hath not *sworn deceitfully*," or with a purpose to *deceive*.

No one can be a *spiritual* worshipper without holiness, and none but spiritual worshippers are *acceptable* to God. "WITHOUT HOLINESS NO MAN SHALL SEE GOD." (Heb. xii. 14.)

Every Christian should profoundly meditate upon this passage—IT CONCERNS ALL.

Does it imply that the wicked will never see God either in peace or judgment?

CERTAINLY NOT; for it is positively stated that "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done whether it be good or bad." (2 Cor. v. 10.)

TO SEE GOD sometimes means "to be with Him," "to dwell with Him," to enjoy the presence of God. The best scholars tell us that this passage means "*Without holiness no man shall see God in peace.*"

The wicked shall see Him as a frowning judge, but the righteous will "*see Him in peace.*" O, the importance of holiness !

"THE NATURE OF HOLINESS."

In order to lead you to a right understanding of what it is, we shall show you first the negative—what it is not.

IT IS NOT HUMAN EITHER IN ORIGIN OR INFLUENCE. You see a stately edifice erected for the worship of God ; its walls are up, its roof is on, its decorations are complete, it is finished. There is no more sacredness in that structure than in a store-house or dwelling. It is not the *holy temple* of God, where God is *worshipped*. But time passes on, the worshippers enter ; from spiritual lips and hearts ascend to the God of holiness, sweet tones and words of sacred song. Sincere prayers are offered to His throne, the word of life is proclaimed, the presence of God is felt in all hearts, and the house filled with His glory. It is *then* "GOD'S HOLY TEMPLE," "THE PLACE WHERE HIS HONOR DWELLETH."

You may have seen in some Christian professors' lives much of the glitter and show of external ceremony, but God is not there ; self is there ; pomp and parade are there ; but not holiness. It is only when God fills the heart that holiness is imparted.

SOME THINK THAT TO BE FULLY OCCUPIED IN RELIGIOUS THOUGHT IS HOLINESS. Here too they deceive themselves. We knew a man of the world, who despised from his very heart churches of all kinds; who was never seen treading with the saints, the courts of the Lord's house, and who had no faith in the Bible, yet he believed himself to be holy.

He was asked, in what does your holiness consist? His answer was, "I think continually of God, and have no faith in anything else." He was both a swearer and a Sabbath-breaker; but because vague thoughts of God came into his mind he thought himself holy. It is possible for the mind to meditate on religion, while the heart is spiritually leprous.

HOLINESS DOES NOT EXACT SECLUSION FROM THE WORLD. It is not confinement in the gloomy homes of *monks* and *nuns*.

THERE IS BEAUTY IN HOLINESS. "Worship before the Lord in the beauty of holiness." (I Chron. xvi. 29.) "Give unto the Lord the glory due unto His name, worship the Lord in the beauty of holiness." (Psalm xxix. 2.)

Look into the dark apartments of monastic and convent prisons, and you will see the votaries of a false religion performing sickening penances, saying their long, tedious prayers without ever seeing the light of the sun, or feeling its warming rays.

Little beauty can be seen without full sunlight. Under the dark mantle of night mountain and valley, tree and shrub, plant and flower have the same coloring. And it is only when the day breaks upon the hills, and the sun sheds his beams over all creation, that you can see the beautiful variety. Hang upon your parlour walls the most costly paintings, the grandest works of the best masters, either ancient or modern, and in the darkness of night if you hold before them a light, however bright, you will fail to see the lovely tints of light and shade—indeed you will see but little to admire; but let the great sun of day throw his rays upon them, and you will stand in admiration before those works of art.

So in the darkness of seclusion you fail to see the “beauty of holiness,” but you may see it in the saintly conduct of the faithful. The “man of sorrows” when seen of men was said to be the fairest among ten thousand, and the altogether lovely. His disciples too, as they glow with the light of His presence, and array themselves in their beautiful garments, are the “FAIREST OF THE CHILDREN OF MEN.”

We would not convey the idea that there is neither holiness, nor beauty in the closet. Nay, there is both: for the Sun of righteousness shines even there. The holy Christian shines everywhere, in the closet

or in the family ; in the field or in the workshop ; in the market-place, or the place of innocent pleasure.

The closet is not the cloister or the convent. In either place you see the solitary worshipper desolate and afflicted, counting his beads, instead of worshipping Christ. In the closet you see God's child in communion with the Father, and the communion is *sweet and refreshing*.

HOLINESS DOES NOT CONSIST IN ALWAYS TALKING UPON THE SUBJECT OF RELIGION. Very many talk much and do but little. If you judge of their piety by their conversation, you might think them almost angels ; but follow them, and you will see that their works are the works of *unregenerate men*. They are *talking* Christians, but *living* sinners. Where there is a consistent life, there should be free communication of thought and feeling on the great subject of religion. It is pleasant to hear a Christian talk of Jesus. When he speaks that blessed name, you are thrilled with emotions of delight ; nevertheless, talk without action, is *worthless*.

Holiness does not consist in wearing priestly robes of white, or bowing reverently before images and pictures. Neither does it require you to sprinkle yourself with holy water, nor give a sad expression to your countenance, and throw the same dark cloud over all around you.

"HOLINESS IS NOT SANCTIFICATION."

Many theologians have regarded the word holiness as *synonymous* with sanctification, using them thus in writing. The distinction between holiness and sanctification is, that holiness is the greater blessing of the two. The former includes the other. Sanctification is a progressive work ; holiness is the work of sanctification complete. The Apostle Paul prayed for the Thessalonian Church : "*The very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*" (1 Thess. v. 23.)

"HOLINESS IS NOT PERFECT LOVE."

Perfect love is one of the fruits of holiness. The holy soul exercises supreme love to God, and loves his neighbour as himself. "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it :—"Thou shalt love thy neighbor as thyself." Illustrations might be multiplied, showing what holiness is not. Enough has been presented however. You are now invited to consider

"WHAT HOLINESS IS."

The word holiness sometimes signifies a *pure heart*, or freedom from sin,—sometimes good, pious, religious, and devout. Again it means consecrated, hallowed, sacred, and divine. *Grammatical* definitions, however, are *insufficient* to explain the nature of holiness. You must apply to the *theologian*, and not to the *grammarian*, for correct ideas of this doctrine.

It includes the renewal of the soul in the image of God, and entire devotion to his service. Doctor Lucas has said, "The essence of true holiness consists in CONFORMITY TO THE NATURE AND WILL OF GOD."

Dr. T. W. Jenkyns has given his opinion that holiness in the sacred Scriptures means a hallowed state,—a full, entire, and impartial consecration to the service and use of God, and dedication to His purposes and pleasure; so that to be otherwise employed would be a *desecration*—a *profanation*. The Christian's state, having attained to holiness, is that of a *new man* created after the likeness of God—created in knowledge and true holiness. "Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of Him that created him." (Col. iii. 9-10.)

As things consecrated to sacred purposes are devo-

ted to that end, so the holy Christian devotes all his powers of body and of mind unreservedly to God.

READER, perhaps you are saying, as you study these explanations of holiness, "They are too high; I cannot attain unto them." Why not? Are you not one of the faithful servants of your heavenly Master? UN-FAITHFULNESS IS THE ONLY THING WHICH CAN STAND IN YOUR WAY TO HOLINESS. Jesus is your pattern. He has left you an example; and what holiness was in Him it should be in you. Follow Jesus as He followed the Father. In His life there was the most perfect purity, physical, mental and moral. SO LIVE YOU!

"HOLINESS IS A STATE OR CONDITION OF THE
HEART."

Its fruit may be seen outwardly. John was both LOVING AND BELOVED. Paul was much in toils and sorrows. Luther and other reformers suffered much for Christ. Wesley, Whitfield, Fletcher, and others, woke up the slumbering energies of many fallen churches, and called the spiritually-dead to life. Thousands in all ages, through its influence, have preached to whole communities the *Word of Life*, and have been instrumental in turning thousands to Christ.

A holy life is much more impressive and efficient in promoting the spiritual good of souls, than the

most eloquent words emanating from human lips. "Ye are the light of the world. A city that is set on an hill cannot be hid." "Neither do a light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 14, 15, 16.) Under the preaching of the holy Apostle, Felix trembled, and Agrippa said, "Almost thou persuadest me to be a Christian." (Acts xxvi. 28.)

The influence of the holiness of Fenelon sent away from his house the scoffing Earl of Pembroke, with the exclamation, "I MUST NOT STAY HERE, OR I SHALL BECOME A CHRISTIAN IN SPITE OF MYSELF!" And a certain person has said of Henry Thornton: "It is not more Boyle and Brampton lectures that are wanted to convert the world; it wants a thousand Henry Thorntons."

Christians may all become preachers for Christ, because the most powerful preaching is "THAT OF THE HOLY LIFE." To all who wish to get good themselves, and do good to the perishing souls of men, we say, "Be ye holy." In holy living there is more satisfaction than can be found elsewhere. At the same time the pleasures of religion depend in a great measure upon the amount of it enjoyed. The Christian who is not holy is often *sad* and *doubting*,

sometimes *despairing*, simply because he possesses not enough religion to make him happy.

Religion is one of the most unsatisfying things in the world, if you have not enough of it. This is one of the wise PLANS OF JEHOVAH. If little piety could produce much joy, thousands would be content with the little. Said John Howe, "I have now found at last where satisfaction may be had, and have only this to do: to bend all my powers hither, and intend this one thing, the possessing myself of this blessed rest. Happy discovery! Welcome tidings! I now know which way to turn my eyes and direct my pursuits. I shall no longer spend my time in dubious, toilsome wanderings—in anxious, vain enquiry. I HAVE FOUND IT!—I HAVE FOUND IT!—BLESSEDNESS IS HERE."

"O, there is a fountain that's opened full wide,
And flows in rich streams from Immanuel's side.
'Twas opened for you, 'twas opened for me;
O come heavy laden, and here be made free.

"Together we'll plunge, for Jesus doth say,
It washes the darkest pollutions away;
From all sin it cleanseth, and fits an abode
Within these poor hearts for our Saviour and God.

"'Tis a life-giving fount; he who tries its rich store
Will thirst for the pleasures of earth never more.
'Twill satisfy, cleanse,—yes, all sin 'twill destroy,
And make the soul meet for the Master's employ,

“Come now to this fountain,—now Jesus doth call ;
There’s enough here for each, and enough here for all.
I’ve tried it, and so can with confidence say,
If you come you’ll in no wise go empty away.”



1;
or all.

Man of God

" Would'st see blithe looks, fresh cheeks beguile
Age ? would'st see December smile ?
Would'st see hosts of new roses grow
In a bed of reverend snow ?
Warm thoughts, free spirits, flattering
Winter's self into a spring ?
In some would'st see a man that can
Live to be Old, and still a man ?
Whose latest and most leaden hours
Fall with soft wings stuck with soft flowers,
And when life's sweet fable ends,
Soul and body part like friends ;
No quarrels, murmurs, no delay—
A kiss, a sigh, and so—away ;—
This rare one reader would'st thou see ?
Hark hither !—and thyself be he."



CHAPTER XI.

"MAN OF GOD."

Deut. xxxiii. 1.—I. Tim. vi. 11.



N the spiritual as well as the natural life' there are three stages—childhood, manhood, and old age. John sets forth this distinction when he says, "I write unto you, little children, because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one." (I. John ii. 12, 13.)

In the passage referred to at the head of this chapter you have an aged man full of years, ripe with age and piety for a better world, and just ending one of the most splendid careers ever pursued by mortal man. He was a *mighty* deliverer, a *noble* warrior, a *wise* statesman, and a saintly servant of the God of Israel; one who had fulfilled in all things the Divine

will and command, in the deliverance of the children of Israel from Egyptian bondage, and in the establishment of a people and nation *mighty* indeed. Forty years had he led them through the wilderness. His work was now nearly done; he was about to ascend Mount Nebo and die; he had one more duty to perform, and he felt it to be a happy work, and that was to bless the people before his death. "MOSES THE MAN OF GOD" BLESSED THE CHILDREN OF ISRAEL.

In I. Tim. vi. 11, 12, Paul calls the youthful Timothy, "THOU MAN OF GOD." "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called and hast professed a good profession before many witnesses."

Some men are called "*men of the world*," because they are wholly given up to the riches, pleasures, or fashions of the world. Some men employ all the powers God has given them in getting wealth. *Precious* time, a right proportion of which should be devoted to religion, and a preparation for eternity, is spent in this one pursuit. Wealth is in all their thoughts, by night and by day, at home and abroad. Domestic ties are not felt; religious claims are never once thought of—WEALTH, WEALTH, WEALTH seems to be their only object, their great

aim. To acquire it the best *aspirations* of the soul are crushed, and MANLY HONESTY IS SOMETIMES SACRIFICED.

Said a young man, "I WILL BE RICH." He was just starting in life when he made himself this promise, and he kept it; he became rich, "RICH IN RUIN." He obtained large estates, and built for himself and family a costly dwelling place. But the first day he entered it as his home he died. He died sudden and unprepared. He became rich in this world's goods, but never found the "hid treasure" which "endureth unto everlasting life." He was a "man of the world."

Others spend much of their time in seeking gratification amid the pleasures of the world. The liquor saloon, the theatre, the halls of Terpsichore, the opera house, and the gambling room are the places from whence they alternately seek *sensual gratification*. Such are "MEN OF THE WORLD."

While others still are MEN OF FASHION—men with more exterior than inside development. Their attire is put on them with the utmost exactness; trade figures in shop windows are not more delicately and fashionably dressed than they. What more have they? Many of them have neither piety nor intellect,—indeed, they have nothing that any intelligent person could possibly admire. They are "men of the world."

All such the Prophet Ezekiel has described : "*Son of man, the house of Israel is to me become dross ; all they are brass, and tin, and iron, and lead, in the midst of the furnace ; they are even the dross of silver.*" (Ezek. xxii. 18.) They are not made of gold or of silver ; but of baser metal—*brass, tin, iron, lead,* and eventually with *dross* cast into the furnace of affliction. The man of God is a very different character from either of these. His designation implies a "sacred nearness to God," "friendship with God," "the reception of God."

"THE RECEPTION OF GOD."

Man in his unconverted state is a *rejector of God*. His own language is, "*I desire not a knowledge of Thy ways.*" "I will not have the man Christ Jesus to reign over me." In every thought, word, and deed he "rejects God." He rejects the word of God because he refuses to obey its teachings. He rejects salvation, which is the result of the unbounded grace of God.

When converted, he receives all these ; God's word becomes his light, his chart, his guide in the way to heaven. The grace of God is in him "*a well of water springing up into everlasting life.*" His soul is the "*temple of God.*" He receives God into his own heart, and God receives him into His "*banqueting house, and his banner over him is love.*" In the

higher life of the faithful there is a special sense in which God is present in the soul. When this exists, how delightful is *communion* with God! How calm is the rest of the soul! The believer's language in prayer is, "Come, Lord, enter in and fill this thy earthly temple;" and then in the language of triumph he exclaims, "Thou art here, Lord! O I feel thee near!" "Abba Father"!

The expression—"MAN OF GOD SUPPOSES FRIENDSHIP WITH GOD." Friends are united in heart. With them there is no strife, but kindness, love, and forbearance. A friend will both love and serve. The people of God show that they are the friends of God, by the efforts they put forth to advance His kingdom.

FELLOW CHRISTIAN. Those yearnings of heart, you often feel for the perishing, show your friendship for God. When you give of your earthly wealth, to send the word of truth, or the gospel herald to raise the fallen and cheer the faint, you show your friendship for God. While you toil night and day amidst many difficulties—perhaps in inhospitable climates, or among ruthless savages, while labouring in the Home Mission in the back streets and filthy hovels of the wicked; while, like your Master, you "go about doing good," you show your friendship for God.

If God is your friend, you have nothing to fear.

A heathen sage said to one of his friends, "Do not complain of misfortunes, since Cæsar is thy friend." So we may say to you, do not fear or be dismayed, your calamities may multiply, but Jesus is your friend—God is your father; Christ is your "elder brother."

"MAN OF GOD" SUPPOSES NEARNESS TO GOD." God is everywhere present. You see him among the greatest, as well as the most minute object known; in the lofty tree, and the tender shrub; on the broad lake and by the winding river—You are reminded of God's presence in the falling waters and the murmuring brooks, in the beautiful flower or the tender blade of grass.

BUT GOD IS SPECIALLY NEAR TO HIS PEOPLE. The faithful of the present age can say with David, "Whither shall I go from thy spirit, or whither shall I flee from thy presence. If I ascend into heaven thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall hold me and thy right hand shall save me."

"Vain were the attempt, and impious, to trace
Through all His works the Artificer Divine,
And though nor shining sun nor twinkling star
Bedecked the crimson curtains of the sky;
Though neither vegetable, beast, nor bird,

Were extant on the surface of the ball,
 Nor lurking gem beneath; though the great sea
 Slept in profound stagnation, and the air
 Had left no thunder to pronounce its Maker;
 Yet man, at home within himself, might find
 The Deity immense, and in that frame,
 So fearfully, so wonderfully made,
 See and adore His providence and power,
 I see and I adore;—O God most bounteous!
 Oh Infinite of goodness and of glory,
 The knee that thou hast shaped shall bend to thee,
 The tongue which thou hast tuned shall chant thy praise,
 And thine own image, the immortal soul,
 Shall consecrate herself to thee for ever."

In the "man of God" you see all the CHARAC-
 TERISTICS OF TRUE MANHOOD,—wisdom, courage,
 stability, power, love, and a sound mind. Wisdom!
 A man of years and stature should be one of wisdom
 and understanding. He should have read much,
 and observed more; should have acquired a good
 knowledge of self, of the teachings of the great and
 good, and especially of the Bible. He should
 understand his earthly and heavenly relationships.
 Should know how *rightly* to improve time, so as to
 prepare for eternity. He should understand the
contingencies and *turnings* in human society, so as
 to avoid friction, and serve his fellow-beings, in pro-
 moting human harmony and happiness. He should
 possess much of forethought and foresight, and

apply his knowledge to the best ends, to the most important purposes of life.

THIS IS WISDOM: for wisdom is knowledge rightly used. Fleming says, "Wisdom is the right use or exercise of knowledge, and differs from knowledge as the use which is made of a power or faculty differs from the power or faculty itself."

The term wisdom has a *Divine* as well as human meaning. It is the appropriate employment of Divine knowledge to the best purposes of life.

COURAGE.—A king of France offered the Prince de Condé his choice of three things: 1st, to go to mass; 2nd, to die; or, 3rdly, to be imprisoned for life. The answer returned was the following: "With regard to the first, I am fully determined never to go to mass; as to the other two, I am so perfectly indifferent, that I leave the choice to your Majesty!" Here you have an illustration of that courage which does not shrink from imprisonment and death in the "*cause of righteousness*." Under the influence of this Christian *excellency*, the Apostle Paul could say, "*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind,*" (II. Tim. i. 7). The Christian has only one thing to fear, and that is, offending God in thought, word, and deed.

" Surrounded by a host of foes,
Storm'd by a host of foes within,

Nor swift to flee, nor strong to oppose,
 Single against hell, earth, and sin;
 Single, yet undismayed I am,—
 I dare believe in Jesu's name.

“What though a thousand hosts engage
 A thousand worlds my soul to shake,
 I have a shield shall quell their rage,
 And drive the alien armies back;
 Portrayed it bears a bleeding lamb,—
 I dare believe in Jesu's name.”

The Christian has many incentives to pious courage,—the example of the heroic martyrs, who, through slow tortures and fiery flames, passed to their heavenly reward. Then there are a million eyes looking upon him both from earth and heaven. As Napoleon's soldiers stood on an eminence, gazing on the pyramids of Egypt, just before he made his descent upon the Mamelukes, he cried out: “Soldiers, from the summits of yonder pyramids forty ages survey your conduct: ACT LIKE HEROES!” So we say to the Christian, “LIVE, LABOUR, ENDURE, BE BRAVE: for the eyes of ungodly men, saints, and angels, are looking upon you continually.”

STABILITY.—Said John, the divine: “*I write unto you, young men, because ye are strong, and the Word of God abideth in you.*” (I. John ii. 14.) The Christian's foundation is the “*Rock of ages.*” If his life is one of changes, he is not upon that Rock,—

he is as though he were cast upon the waves of a troubled ocean ; neither *happy* nor *secure*.

The safety of his whole being depends upon his stability. At the most critical period in the battle of Waterloo, everything, under God, depended upon the stability of the soldiers. Courier after courier came dashing into the presence of the Duke of Wellington, announcing that unless the troops at a certain point were immediately relieved or withdrawn, they must soon yield before the impetuous onslaughts of the French. By all these, the Duke sent back the spirit-stirring message : "STAND FIRM." "But we shall *perish*," remonstrated the officer. "STAND FIRM!" said the iron-hearted warrior. "You'll find us there!" rejoined the other, as he fiercely galloped away. The result proved the truth of that reply, for every one of that doomed brigade fell bravely fighting at his post ; but the victory was won, and a nation saved.

So the Christian's success, and final safety, depends upon *standing firm*. If he desires to end the strife, and win the battle, he must "STAND FIRM." (Rev. ii. 7, 17 : iii. 3 : xiii. 4) The man of God possesses soul-power which cannot be found elsewhere. "*God hath not given us the spirit of fear, but of power.*" We distinguish this gift as soul-power, because of its *spirituality*. It is the

strength of a Christian man's soul, manifested in his *character, words and life.*

HIS WORDS ARE WORDS WHICH BURN. They produce a moving influence upon the minds of others. They (by the communication of light) move the heart rightly to work the works of God. The same words spoken by the nominal professor will not produce the same results as when spoken by the man of God.

HIS LIFE IS POWERFUL. His spiritual excellence is seen in his *character and bearing.* Men say, "*There is a Christian,*" "*He is a Christ-like man,*" "*He is a man of God,*" *and he glorifies his Father who is in heaven.* The presence of a holy man will move a multitude, and is often the means of leading individuals to Christ.

If you see in society a man given up to wickedness his mind is dark ; his heart is callous ; his conscience seared. He can resist the most eloquent appeals from the pulpit, or those more powerful appeals made to his conscience by the death of friends ; but he cannot resist the influence of a holy life. He sees a devoted man of God "living for eternity ;" he feels a power language cannot describe, and he becomes a Christian. When he gives utterance to his feelings, he tells you he saw in the life of that good man the beauty of religion, which inspired in him a desire to seek it.

The sanctified Christian has power over himself. The man of God keeps himself in subjection to the will of God. "Whosoever is born of God doth not commit sin; for his sin remaineth in him; and he cannot sin because he is born of God." (I. John, iii. 9.)

"LOVE"

Is another characteristic of the life of the "man of God." He loves both God and man. This was a prominent excellency in the character of the great "Apostle of the Gentiles," and of the beloved disciple. The writer of these pages has observed that the men and women of this generation who have been most instrumental in the salvation of souls, have, in connexion with great minds, wielded the power of SPIRITUAL LOVE.

Men can resist the elaborate argument, the studied appeal, but not the loving invitation, or exhortation. When the holy loving Christian, or faithful minister, stretches out the hand of affection and says come, scores and hundreds respond, and enlist themselves under the banners of the "PRINCE OF LIFE."

"SOUND MIND."

The man of God is a man of "*sound mind*." It is very possible for the mind to be diseased.

"Can'st thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow,

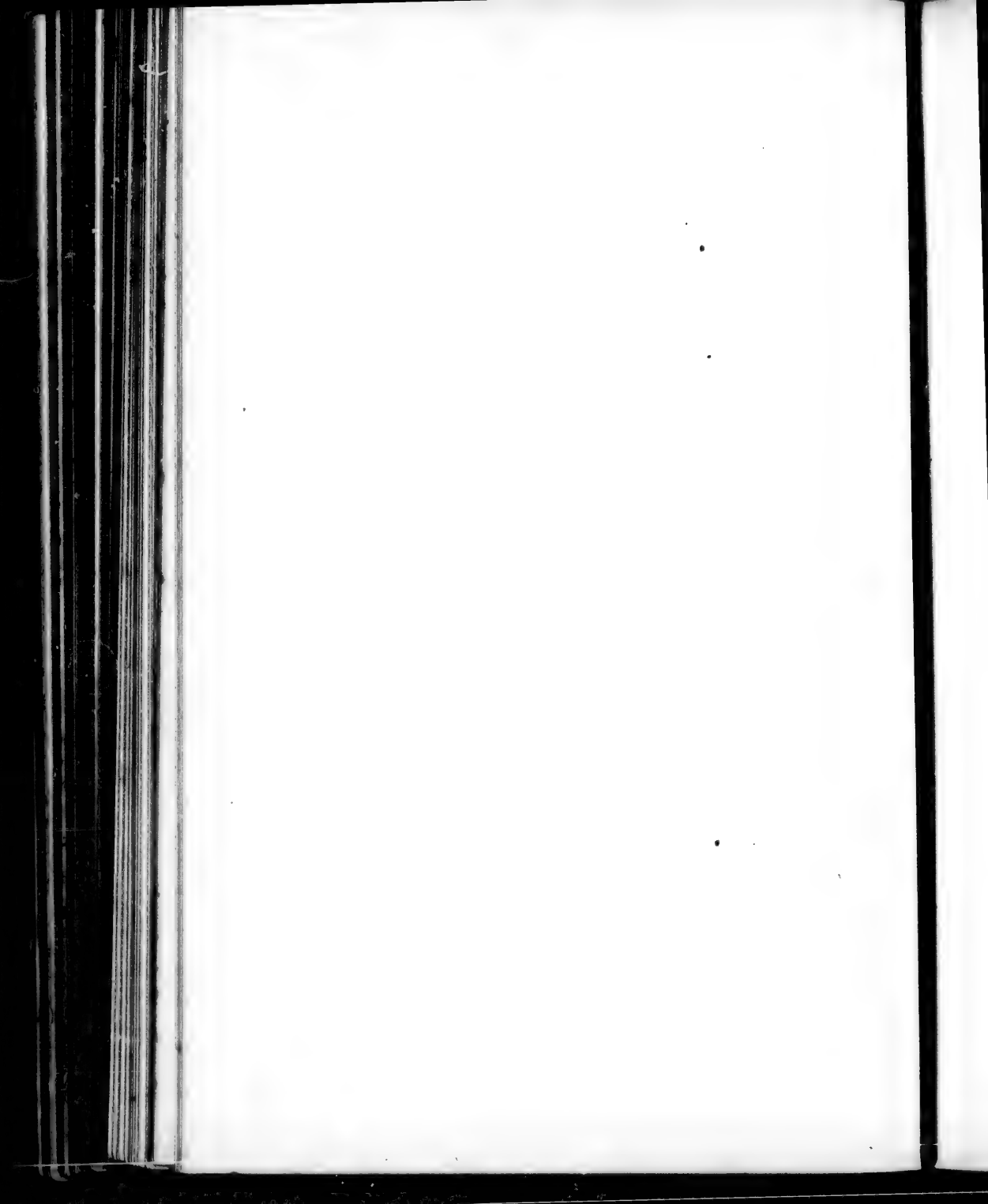
Raze out the written tablets of the brain,
 Cleanse the foul bosom of that perilous stuff
 Which weighs upon the heart."

A *sound* mind is not easily unsettled. It is *even* and *constant* as the flowing river. Its laws are as true as the laws that govern nature; its different conditions are kept as orderly as the seasons in their course; as regular as the succession of night and day, cold and heat, *spring and summer, autumn and winter*.

A sound mind is not easily led astray by wrong biases, by unholy influences. It is not liable to many changes, because it is neither *weak* nor *fickle*.

It is an enlightened, well stored and established one—a pure and refined mind, possessing many excellencies, and few, if any defects. Such is the mind of the "man of God."

DEAR READER, if the special characteristics contained in this chapter belong to you, you are *wise, courageous, pure, powerful*, and of a sound mind. If you find, upon self-examination, that this is not your perfect and happy state, strive to find out what is wanting, and earnestly beseech God to supply it. May God the eternal Father, "GUIDE, STRENGTHEN, AND SANCTIFY YOU, THAT YOU MAY PLEASE HIM BOTH IN BODY AND SOUL UNTO YOUR LIFE'S END." Amen.



Disciples.

" Quicken'd with our immortal Head
Who daily, Lord, ascend with Thee,
Redeemed from sin and free indeed,
We taste our glorious liberty.

" Saved from the fear of hell and death,
With joy we seek the things above ;
And all the saints the spirit breathe
Of power, sobriety, and love.

" Power o'er the world, the fiend and sin,
We through Thy gracious Spirit feel ;
Full power the victory to win,
And answer all Thy righteous will."

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CHAPTER XII.

"DISCIPLES."

(John viii. 31 : xv. 8.)



ESUS said unto those Jews which believed on him, "If ye continue in my word then are ye my disciples indeed." "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples."

The word disciple is derived from the Latin "*discipulus*," which is taken from the verb "*disco*:" one who receives instruction from another; a follower of some teacher; one who has come to believe the same doctrines; who adheres to the faith and practice of another. A disciple of Christ is one of His faithful followers, who believes His doctrine, observes his precepts, imitates his example, and enjoys HIS FAVOUR AND IMAGE.

A disciple of Christ has no other master. He does not seek any other, neither will he receive any other. He must love every other being in the world

LESS THAN CHRIST. "If any man come unto me and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke xiv. 26.) The word *hate* here means, if ye love not your father less than Christ, &c. It has the same meaning as in Matthew x. 37. "He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me." It is the same as if the Saviour had said, "He that comes after me and does not love all his earthly relatives *less* than me is not worthy of me, and cannot be my disciple."

"But be ye not called Rabbi, for One is your Master, even Christ ; and all ye are brethren. And call no *man* your father upon the earth : for One is your Father which is in heaven. Neither be ye called Master, for One is your Master, even Christ." (Matth. xxiii. 8, 9, 10.) The words Rabbi, Master, and Father, here denote *eminence, authority, superiority, a right to command, and a right to claim particular respect*, since Christ reigns *supremely* over His people.

A DISCIPLE MUST POSSESS A TEACHABLE DISPOSITION. In this respect he must be even as a little child, innocent, docile, unsuspecting, and impressive. "At the same time came the disciples unto Jesus, saying, Who is greatest in the kingdom

of Heaven. And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth Me." (Matth. xviii. 1, 5.)

"Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (James i. 21.) And Peter has said, "Wherefore, laying aside all malice, and all guile and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious," (I. Peter ii. 1-3).

A disciple of Christ must be taught of God; must both hear and learn of Him. Our heavenly Father is the disciple's Divine INSTRUCTOR,—“his gracious Teacher.” He is the Father of lights, and from Him all spiritual light proceeds. “*If any man lack wisdom let him ask of God.*” “It is written in the Prophets: And they shall be all taught of God; every man, therefore, that hath heard and hath learned of the Father cometh unto Me.” (John vi. 45). And he who is thus taught of God may

rightfully expect an INCREASE OF LIGHT, even unto the perfect day. "*The path of the just is as the shining light, that shineth more and more unto the perfect day.*" (Prov. iv. 18.) "But grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. To Him be glory, both now and for ever, amen." (II. Pet. iii. 18.)

" Divine Instructor! gracious Lord!

Be thou for ever near;

Teach me to love thy sacred Word,

And view my Saviour there."

He who learns of God should have exalted thoughts of God, and humble views of himself. Worldly knowledge puffeth up, spiritual knowledge humbleth. "Now, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth; and if any man think that he knoweth anything, he knoweth nothing as yet as he ought to know." (I. Cor. viii. 1-3.) "So likewise ye, when ye shall have done all these things which are commanded you, say we are unprofitable servants: we have done that which was our duty to do." (Luke xvii. 10.)

THE KNOWLEDGE OBTAINED FROM GOD SURPASSES ALL OTHER TREASURES OF WISDOM. "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I

have suffered the loss of all things, and do count them but dung that I may win Christ and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phill. iii. 8, 9.)

It is likewise a knowledge of Christ. "That I may know Him:" (Phill. iii. 10, 11.) Know His nature, both Divine and human; that I may comprehend Him as VERY GOD, YET TRULY MAN, as revealed in the holy Scriptures; that I may be instructed in all His attributes,—unity, infinity, eternity, omnipresence, immutability, omniscience, omnipotence,—His justice, goodness, truth, and holiness; that I may know Him as man,—how He was born, lived, suffered, and died upon the cross, and rose again from the dead; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death, if by any means I might attain unto the resurrection of the dead.

They who possess this knowledge are made the partakers of a blessed change from sin to holiness. "Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed but of incorruptible, by the word of God which

liveth and abideth for ever." (I. Pet. i. 22, 23.) And Jesus prayed, "Sanctify them through thy truth: thy word is truth. (John xvii. 17.) And the Apostle Paul says, "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." (II. Cor. iii. 18.) Many unite themselves to the Church of Christ who have not the knowledge referred to in these passages, and therefore have not experienced the change; for Divine knowledge is transforming.

The Christians to whom Peter wrote had "*purified their souls in obeying the truth.*" And those of whom the Apostle Paul spoke, "*Beholding as in a glass the glory of the Lord, are changed into the same image.*" OH! CHRISTIAN, *receiv* THIS KNOWLEDGE, AND LOVE IT.

Having experienced this change, they seek continually to do the will of God; for this is essential to the character of a *true* disciple of Christ. "And why call ye me Lord, Lord, and do not the things which I say. Whosoever cometh to me and heareth my sayings, and doeth them, I will show to you whom he is like." (Luke vi. 46, 47.) Isaiah said in response to the Divine call, "*Here am I, send me!*" (Isaiah vi. 8.) Paul, when convicted, trembling and astonished said: "Lord, what wilt thou have me to do?" And the Lord said unto him, "Arise, and go

into the city, and it shall be told thee what thou must do." (Acts ix. 6.)

John says, "*Ye are my friends* if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. (John xv. 14, 15.)

The lives of Christ's disciples are *marked* by consistency, and He ever requires of His followers THAT QUALIFICATION. "O, Ephraim, what shall I do unto thee? O, Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." (Hosea vi. 4.) INCONSISTENCY is sufficient to exclude a disciple from the kingdom of heaven. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, (Eph. v. 4, 5). The disciple should be upright as the plumb-line, and true as the square and level. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord". (I. Cor. xv. 58.)

READER! BE SURE YOU ARE A DISCIPLE OF

CHRIST. Many went after Him in the days of His flesh,—some that they might be fed of His *loaves and fishes*, others excited by *curiosity*,—but few were disciples indeed. In this age of popular faith, and superficial Christianity, there are but comparatively few real Christians,—but few true disciples of our Lord. Our Master has many who go after Him, but few genuine disciples. ARE YOU AMONG THE NUMBER?

“ How beauteous are their feet
Who stand on Zion’s hill;
Who bring salvation in their tongues,
And words of peace reveal.

“ How cheering is their voice,
How sweet their tidings are :
Zion, behold thy Saviour King,
He reigns and triumphs here.

“ The watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in songs,
And deserts learn the joy.

“ The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?

“ Who best can drink His cup of woe,
Triumphant over pain;
Who patient bears His cross below,
He follows in His train.

- “ The martyr first, whose eagle eye
 Could pierce beyond the grave;
Who saw his Maker in the sky,
 And called on Him to save.
- “ Like Him with pardon on his tongue,
 In midst of mortal pain;
He prayed for them who did the wrong:
 Who follows in His train?
- “ A glorious band, the chosen few,
 On whom the spirit came;
Twelve valiant saints, their hope they knew,
 And mocked the cross and flame.
- “ They met the tyrant’s brandish’d steel,
 The lion’s gory mane;
They bowed their necks the death to feel.
 Who follows in their train?
- “ A noble army,—men and boys,
 The matron and the maid,—
Around the Saviour’s throne rejoice,
 In robes of light arrayed.
- “ They climb the steep ascent of heaven,
 Through peril, toil, and pain;
O God! to us may grace be given
 To follow in their train.”—REGINALD HEER.

Excellent.

“ The badge and token this,
The sure confirming seal,
That He is ours and we are His,
The servants of His will ;
His dear peculiar ones,
The purchase of His blood ;
His blood which once for all atones,
And brings us now to God.”

“ Then let us still profess
Our Master's honour'd name ;
Stand forth His faithful witnesses,
True followers of the Lamb.
In proof that such we are,
His sayings we receive,
And thus to all mankind declare,
We do in Christ believe.”



CHAPTER XIII.

“ EXCELLENT.”

Psalm xvi. 3.



THE word *excellent* is derived from the Latin *excellens* ; which means, having great virtue, worth or dignity—eminent in some particular quality or qualities,—*surpassing others*. In the passage referred to above, it is derived from the Hebrew word *veadiru*, and means “ *The magnificent, or mighty, or honorable*, referring more to *character* than to *position*. It shows that all other men, however high their position, may be truly insignificant when compared with the people of God.

In life they are not possessed of the same *virtues*, nor influenced by the same *motives*, nor actuated by the same *principles* ; nor are they appointed to the same happy *destinies*. “ The nations that are saved shall walk in the light of the *celestial city*, and the kings of the earth do bring their glory and

honour into it. And they shall bring the glory and honour of the nations into it." (Rev. xxi. 24, 26.) That which is most *pure* and *valuable* on earth shall be added to their treasures in heaven.

HUMAN GLORY IS BRIEF AND UNCERTAIN. Constantine the Great, in order to reclaim a miser, took a lance and marked out a space of ground of the size of the human body, and told him, "Add heap to heap, accumulate riches upon riches, extend the bounds of your possessions, conquer the whole world, and in a few days such a spot as this will be all you will have."

What has the man of the world to be proud of? Sir Isaac Newton, said by some to be the "greatest man that ever figured in the drama of life,—a wonderful scholar, who surpassed the whole human race in genius," in his declining years, was requested to explain some passage in his chief mathematical work and could only, as it is reported, say, "*that he knew it was true once.*"

It is related of that celebrated military commander, the first Duke of Marlborough, (who flourished about the same period,) when the history of his own campaigns was read to him, in order to beguile the tedious hours in the evening of life, so far were his intellectual powers impaired, that he was unconscious of what he had done, and asked in admiration from time to time, "*Who commanded.*"

The worldly glory of man is but as the grass. The estate of the present Duke of ATHOL according to Mr. Colton, is immense, running in one direction more than seventy miles. On his estate there are more than thirty miles of private carriage road, and more than sixty miles of well-made walks, and these are being extended every year. These roads and paths, being made for pleasure, are laid through the most *picturesque* and *romantic* scenery; along the river's bank, up the glen, cut in the steep sides of the mountains, over their tops, and along the margin of the precipitous cliffs—now into the forest gloom, now opening on a boundless prospect or some valley, now bursting on a water fall, and next along the side of a murmuring brook. The father of the present Duke began in his lifetime one of the most magnificent palaces in the kingdom. It is said that in the estimate of the cost of the edifice the single item of raising the walls and putting on the roof, together with materials, would have been one hundred thousand pounds, (about five hundred thousand dollars.)

IT IS REPORTED, THAT FOR MORE THAN THIRTY YEARS THE PROUD POSSESSOR OF ALL THIS HAS BEEN IN A LUNATIC ASYLUM IN THE CITY OF LONDON.

SPIRITUAL GLORY, HOW LASTING ! Its crown will never fade, its manna will never be exhausted : its riches will never rust, and its light never become

dim. The Christian lives upon the Mountain top ;
breathes its pure air and looks down upon the clouded
world beneath. His language is—

“ For the strength of the hills we bless thee,
Our God, our father’s God ;
Thou hast made thy children mighty
By the touch of the mountain sod.
Thou hast fixed our ark of refuge
Where the spoiler’s foot ne’er trod ;
For the strength of the hills we bless thee,
Our God, our father’s God.

“ We are watchers of a beacon
Whose lights must never die ;
We are guardians of an altar
Midst the silence of the sky.
The rocks yield founts of courage,
Thrust forth as by thy rod,—
For the strength of the hills we bless thee,
Our God, our father’s God.

“ For the dark resounding heavens,
Where thy still small voice is heard,—
For the strong pines of the forest,
That by thy breath are stirred ;
For the storms on whose free pinions
Thy spirit walks abroad,—
For the strength of the hills we bless thee,
Our God, our father’s God.

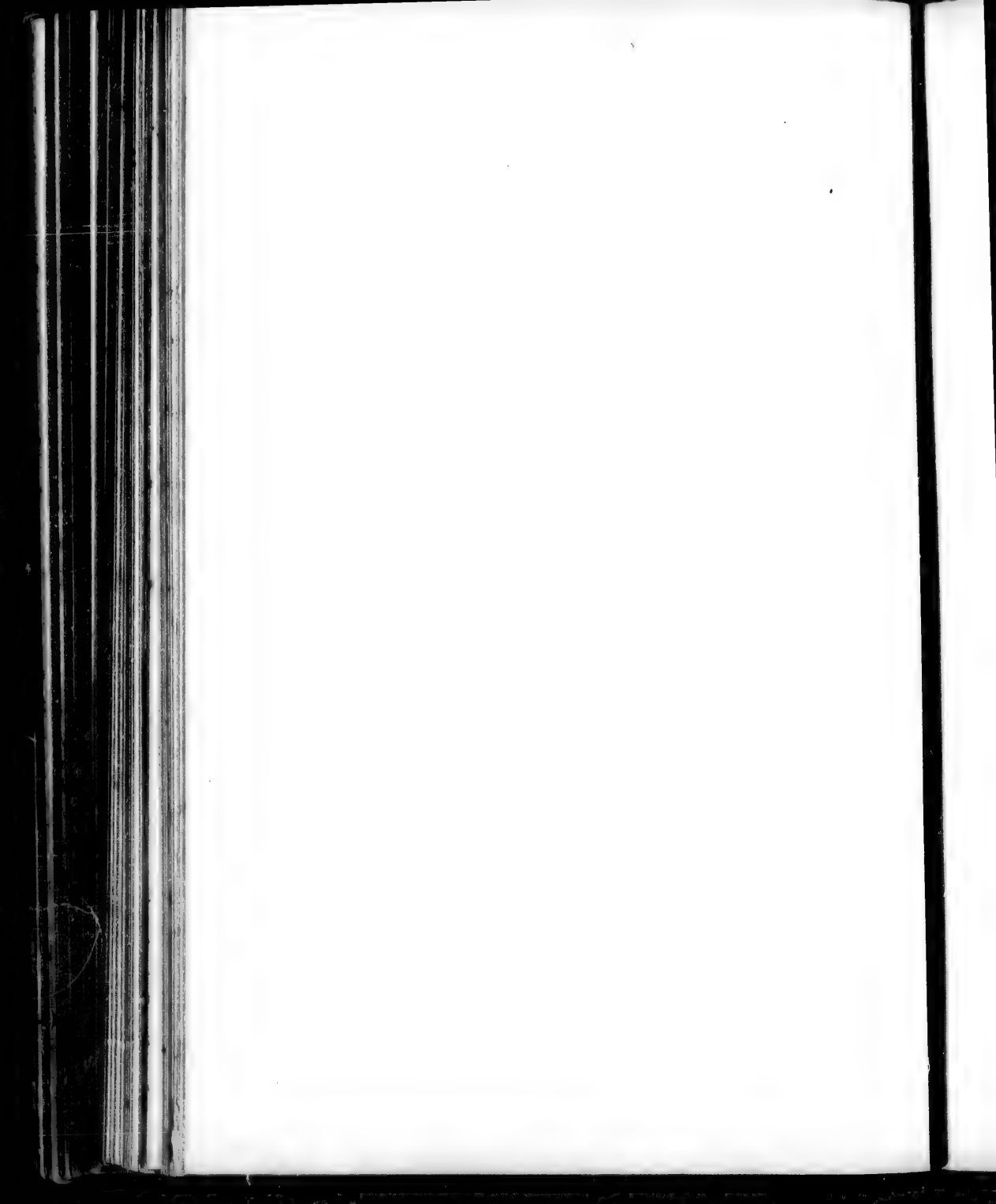
“ The royal eagle darteth
On his quarry from the heights,

And the stag that knows no master
Seeks there his wild delights ;
But we for thy communion
Have sought the mountain sod,—
For the strength of the hills we bless thee,
Our God, our Father's God.

“ The banner of the chieftain
Far, far below us waves ;
The warhorse of the spearman
Cannot reach our lofty caves.
Thy dark clouds wrap the threshold
Of freedom's last abode,—
For the strength of the hills we bless thee,
Our God, our father's God.”

“ For the shadow of thy presence
Round our camp of rock outspread,
For the stern defiles of battle,
Bearing record of our dead ;
For the snows and for the torrents,
For the free heart's burial sod,—
For the strength of the hills we bless thee,
Our God, our father's God.”





Faithful.

" A charge to keep I have,
A God to glorify ;
A never-dying soul to save,
And fit it for the sky ;
To serve the present age,
My calling to fulfil ; -
O may it all my powers engage
To do my Master's will !

" Arm me with jealous care,
As in Thy sight to live ;
And O Thy servant, Lord, prepare,
A strict account to give :
Help me to watch and pray,
And on Thy self rely ;
Assured, if I my trust betray,
I shall for ever die."



CHAPTER XIV.

"FAITHFUL."

Ps. xii. 1.



HEATHEN king had a pious bishop brought before him, and demanded that he should renounce his belief, and bow down before his idols; but the bishop refused, and said: "No, king, that will I never do."

Rage seized the king, and he cried out: "Dost thou not know that thy life is in my hands, and that I can kill thee? A word from me and it is done."

"That I well know," answered the bishop; "but first allow me to relate to you a parable, and also beg that you answer me a question. Suppose that one of thy truest and most faithful servants fell into the power of thine enemies, and they, trying to shake his faith in thee, should seek to make him a traitor to thee and thy house; but not being able to destroy

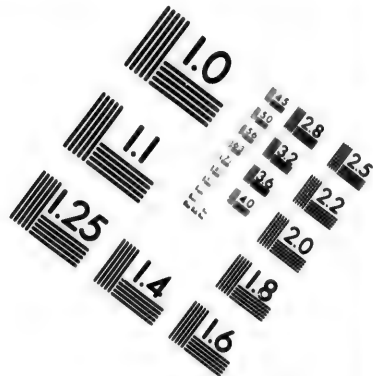
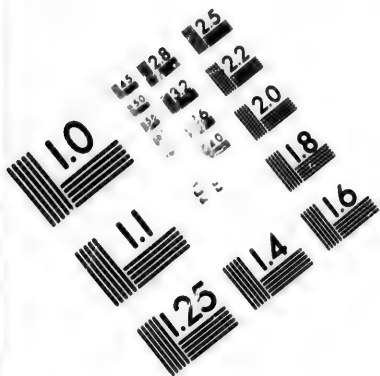
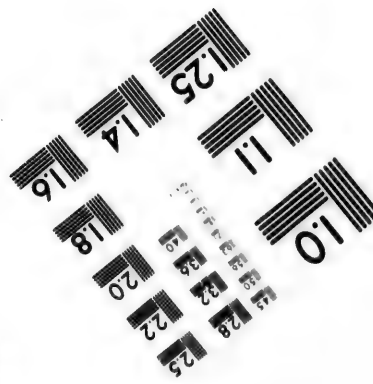
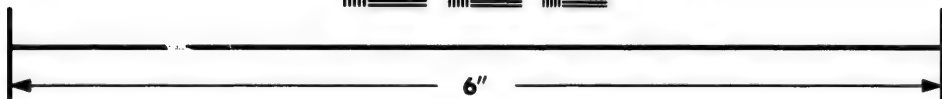
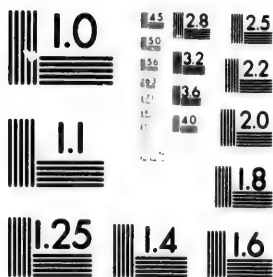


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his faithfulness, should then strip him of his raiment, and chase him away with mockery. Say, O king, when he came thus naked to thee, wouldst thou not give him the costliest garments, and cover him with honor."

The king replied, "Most assuredly I should; but what has this to do with the question?"

The bishop answered, "Now see, thou canst strip me of my earthly body, but I have a Lord who will clothe me anew; shall I then value my raiment more than my faith?" The king was silent. At last he spoke: "Go, thy life be spared."

—"Faithful found

Among the faithless, faithful only he
Among innumerable false, unmoved,
Unbroken, unseduced, unterrified;
His loyalty he kept, his love, his zeal;
Nor number, nor example, with him wrought,
To swerve from truth, or change his constant mind,
Though single."

A faithful Christian has living faith in God. He strongly adheres to his religious profession, fulfils his promises to God, and performs his duties; is trusty, upright, loyal, constant, and true to his religion. Does he prosper in the world?—he retains his faith in God. Is he penniless?—he never wavers. Is he encompassed by false doctrine and erring brethren?—he holds fast his faith. Is he tempted?—he

remains true. Is he persecuted?—he is “*strong in faith, giving glory to God.*”

Paul kept the faith through a life of suffering. John Bunyan was true to Jesus in his prison-house at Bedford ; there he wrote his PILGRIM'S PROGRESS, to be a helper to the helpless in every age to come.

Oliver Millard, both *amused* and *intimidated* Louis XI. by his faithfulness in preaching. Grimshaw being displeased with the heroic Whitfield, for as he thought using words of flattery when preaching the Gospel said: “Oh ! Sir, for God's sake do not speak so, I pray you ; do not flatter, I fear the greater part of them are going to hell with their eyes open.”

Massillon, when preaching before Louis XIV., King of France, used a strong personal appeal without any fear. The pious Bishop Latimer, by his marvellous fidelity to God and to his king, so influenced the king, that he, after having threatened Latimer, took him by the hand, and embraced him saying, “Blessed be God I have so faithful a servant.”

Henry the V. on the evening of Agincourt, found the heroic David Cameron in the struggles of death, clasping with deathly firmness the banner which through the fight his arm had borne, and by his might he had defended. Often had the monarch noticed that pennon waving in the foremost van of the men of England, who that day pierced, broke, and routed the proud ranks of France. The king

knighted him as he lay. THE HERO DIED, BUT DYING WAS ENNOBLED. So let every faithful servant of the King of Heaven die.

The mighty Basil defended the truth while the Emperor Valeus, a zealous Arian, threatened him with death. One of the Emperor's prefects said to Basil—"Are you not afraid to oppose me?" He replied, "Why should I fear? What will happen?" The prefect filled with rage, and almost choked with passion, gasped out convulsively "CONFISCATION, BANISHMENT, TORTURE, DEATH!" "Have you nothing else to inflict upon me," asked the *undaunted* bishop? Nothing you have spoken has any effect on me. He that has nothing to lose is not afraid of confiscation. I possess nothing but these *threadbare, tattered garments* and a *few books*, I have nothing you can take; and as to banishment, you cannot *banish* me, for the earth is the Lord's and the fulness thereof, whose stranger and pilgrim I am; and as to *torture* the first stroke would kill me; but to kill me is to send me to glory."

"No man ever spoke to me like that before," said the crest-fallen official. "Perhaps, you never met with a Christian bishop before" was the reply. BASIL, NOBLE BASIL! may many soldiers of the Cross imitate thy heroism, and pass like thee to the plains of light where the sword of the tyrant can never

pierce, nor the fires of martyrdom burn, "where
sorrow and sighing shall be known no more forever."

"How fast the marian death-list is unrolled !
See Latimer and Ridley, in the might
Of faith, stand coupled for a common flight !
One (like those prophets whom God sent of old)
Transfigured from this kindling hath foretold
A torch of unextinguishable light :
The other gains a confidence as bold ;
And thus they foil their enemy's despite.
The penal instruments, the shows of crime
Are glorified, while this once-mitred pair
Of saintly friends ' the murderer's chain partake,
Corded and burning at the social stake.'
Earth never witnessed object more sublime
In constancy, in fellowship more fair."



Friends.

“ The saints on earth, when sweetly they converse,
And the favours of kind heaven rehearse,
Each feels the other’ joys, both doubly share
The blessings which devoutly they compare ;
If saints such mutual joy feel here below,
When they each other’s heavenly foretastes know,
What joys transport them at each other’s sight,
When they shall meet in empyreal bright.”

WORDSWORTH.



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CHAPTER XV.

" FRIENDS."

Sol. Song v. 1.



IN this passage you have the word, FRIENDS and the *symbols* which illustrate it. *Eating* and *drinking* the dainties provided by another on festive occasions is symbolical of friendship.

THE GOSPEL RESEMBLES A FEAST IN THE RICHNESS OF ITS PROVISIONS. Our Lord, in this parable of the marriage of the "King's son," said, "Behold, I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready ; come to the marriage." (Matth. xxii. 4.) In the words to which the reader is referred in this chapter, the bridegroom is represented as saying, " I have gathered my myrrh with my spice ; I have eaten my honey-comb with my honey ; I have drunk my wine with my milk ; eat, O friends ; drink, yea, drink abundantly, O beloved." Do the *friends* of Jesus

hunger and thirst after righteousness ? They have the promise of the bread of life, the heavenly manna, the Paschal Lamb, and the waters of life.

"The bread of God is He which cometh down from Heaven and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst." (John vi. 33, 34, 35.)

"This is the bread which cometh down from Heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven ; if any man eat of this bread, he shall live forever ; and the bread that I will give is my flesh, which I will give for the life of the world. And Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the son of man and drink His blood ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life ; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him." (John vi. 50, 51, 52, 54, 55, 56.) Are they sick of sinning ? They have offered to them the wine of the sanctuary, and the "balm of Gilead."

Are they sorrowful ? He is "sent to bind up the broken-hearted."

Are they led captive ? He proclaims "liberty to the captives," and the opening of the prison doors to them that are bound."

Are they mourners ?

He is sent to "comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Luke lxi. 1, 2, 3.)

Are they destitute ? In the gospel they have offered them the "robe of holiness." The provisions of the gospel are abundant. Its bread, water, and wine is in abundance—enough for all. Millions have fed on them in the past, millions are now feeding : and yet there is enough for evermore. Come, hungry souls, eat and be satisfied ! Come, thirsty one, "drink abundantly."

EAT, O FRIENDS ; DRINK, YEA, DRINK ABUNDANTLY, O BELOVED !"

The gospel resembles a feast in the friendliness of its attendants. "O FRIENDS ! O BELOVED !" These words are spoken by the proprietor of the feast to his *attendants*. In the gospel they are the words of Jesus, and express His desire that His people should share with Him in the glories of His eternal blessedness. Here on earth they may delight in His pres-

ence ; may eat of the bread of heaven, and drink of the river of His pleasure. In heaven *"the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."*



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"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper."—PSALM i. 1, 2, 3.)



CHAPTER XVI.

"GODLY."

Psalm iv. 3.—II. Peter ii. 9.



GODLIKE. In all parts of the Bible, this title refers to the most saintly of the servants of the Lord.

Is faithfulness on the decline? Are the righteous becoming fewer? David cries, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." Sin abounds; formalism is on the increase; lifeless professors are multiplying; but the "godly man ceaseth." (Psalm xii. 1.)

A GODLY MAN IS LIKE GOD; has the favour of God; is named after God, GODLY or GODLIKE. He enjoys the presence of God here, and has the promise of friendship with Him for ever.

Cease to be godly and you lose a flower that blooms eternally; a tree which might afford you through life, courage, strength, and vitality. You

lose your interest in the promises, and you no longer stand upon the foundation on which rests all Christian hopes. Your light becomes dim, and your heart sorrowful.

What was it that supported the Apostle Paul when exposed to cruel death? It was that support a man feels who has lived a holy life,—“that in *simplicity* and GODLY SINCERITY, (in the Greek ‘*sincerity of God*’,) not with fleshly wisdom; but by the grace of God, we have had our conversation in the world, and more abundantly to youward.” (II. Cor. i. 12.)

In his epistle to Titus, he presents a summary of Christian graces, to be enjoyed in the present world in preparation for the “glorious appearing of the great God and our Saviour Jesus Christ.” The greatest among them all is *godliness*. Without this the Christian might live *soberly*, and *righteously*, or *justly*, and yet not be prepared for the “glorious appearing of the great God.” (Titus ii. 12.) Oh, CHRISTIAN, YOU ARE NAMED GODLY, LIVE GOD-LIKE!

“In thee, dear Lord, my pensive soul respires,
Thou art the fulness of my choice desires;
Thou art the sacred spring, whose waters burst
In streams to him that seeks with holy thirst,
Thrice happy man, thrice happy thirst, to bring
Thy fainting soul to so, so sweet a spring;

Thrice happy he whose will-resolved breast
Expects no other aid, no other rest ;
Thrice happy he whose downy age has been
Reclaimed by scourges from the pride of sin,
And early seasoned with the taste of truth,
Remembers his Creator in his youth."



Children of Zion.

" A band of faithful men,
Met for God's worship in some humble room,
Or screened from foes by midnight starlit gloom,
On hill side or lone glen,
To hear the counsels of His holy word,
Pledged to each other and their common Lord.
These, few as they may be,
Compose a church, such as in pristine age
Defied the tyrant's steel, the bigot's rage ;
For when but two or three,
Whate'er the place, in faith's communion meet,
There with Christ present is a church complete."

JOHN BATE.



CHAPTER XVII.

"CHILDREN OF ZION."

Psalm cxlix. 2.



WAS a member of the Roman Catholic communion until he was twenty-one years of age. He was then led by curiosity to enter one of the reformed churches, for the purpose of hearing a preacher who formerly followed a trade similar to that of his own.

He was much impressed by the sermon. He had felt (though he had from childhood been a member of a Christian Church,) that to this hour he was in the *gall of bitterness, and in the bonds of iniquity,*" and had no part with Christ. He now became a sincere penitent seeker, and very soon was soundly converted to God.

As a converted person and a member of a Protestant Church, he lived for more than thirty years in the city of his second birth. At the expiration of that time, he sat one day in the parlour of the palace

of the Roman Catholic Bishop. The Bishop, in the most familiar manner, mentioned the circumstances of early days. Said he, "K., you were once a faithful son of the Church. Where are you now? are you wandering in the wilderness?"

K. replied, "Oh no, Bishop. I am still a faithful son of the Church; indeed more faithful than I ever was when a member of your communion. Do you remember, Bishop, I often revelled in pleasure? I drank and played with gamblers too much for a man of small means, and especially for a Christian. *Then* I knew nothing of the joy of inward religion. But, sir, at the age of twenty-one I became a Christian: since then I have never indulged in the sins and follies of the world; and my years have been marked by prosperity and joy. And I know that I am a child of the true Church of Christ now, for I have the evidence of it."

The Bishop replied, "You are a faithful son of the Church, and I have no doubt you and I shall meet in heaven." This confession was made under an impression stamped upon the Bishop's mind by the character and life of the good man.

"CHILDREN OF ZION" MEANS "CHILDREN OF THE CHURCH OF GOD." Thoughtfully meditate upon two or three passages, "Yet have I set my king upon my holy hill of Zion." (Psalm ii. 6.) "But ye are come unto Mount Zion, and unto the city of

the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven and to God the judge of all, and to the spirits of just men made perfect. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." (Heb. xii. 22-24.)

You see in these selected passages the blessed privileges of the faithful children of the Church. When we use the word *Church* we would not mislead any one by conveying the idea that we apply it to any *one* section of the visible Church of Christ. He who does this must see with a BIGOT'S EYE.

The Bible teaches that the faithful children of the Church are converted Christians everywhere; the elect of God all over the world. Hence it contains the names which distinguish them, "*faithful*," "*godly*," "*children of God*." Not *Presbyterian*, *Methodist*, *Baptist*, *Episcopalian* alone. The names employed alike apply to the best members of all communions.

This idea should not lead you loosely to stand aloof from all Christian bodies. Some people commit a great blunder in thinking that they can be members of the universal Church of Christ, and yet not unite themselves to any *one* branch of it.

You speak with a man on the importance of be-

ing decided on the subject of religion, and advise him to give his heart to God, and unite with some religious body, and he will reply in the most emphatic manner, "*I am a member of the Church of Christ, though I have never united with any particular body of Christians.*" What reason has he for pursuing this course? Is it according to the scriptures? IF IT IS NOT, IT CANNOT BE RIGHT.

It is God's plan to have a Church in the world. Its rise, progress, and triumphs are under the direction and government of God.

"SEE THIS CHURCH IN ITS COMMENCEMENT."

As the little rill flowing down the mountain side, is destined to become the broad, deep river, so was the Church of God at its commencement. It came down from the throne of the Eternal—from the mountain of His Holiness. It was first seen a *rippling rill coming out of Mount Zion, a "little stream issuing out of the sanctuary."*

"And when the man who had the line in his hand went forth eastward, he measured a thousand cubits, and brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand and brought me through; the waters were to the loins. Afterwards he measured a thousand;

and it was a river I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over." (Ezek. xlvii. 3-5.)

So the Church of God, *small and feeble* when it began, now flows on in *majesty and strength*.

Once the Church existed only in the family of Jacob, and the seven years of famine in Joseph's time threatened her *extinction*; but the Divine being, by a long train of providences, preserved her for the benefit of future generations. Joseph was sold into Egypt and cast into prison—and by the *interpretation of dreams* was brought into the notice of Pharaoh, and raised to a dignity next to the king himself.

He provided for the seven years of famine, and brought his family into Egypt,—*thus* preparing the way for their *bondage*, and that *bondage* for their *glorious deliverance*.

THE SAME IS MANIFESTED THROUGH ALL STAGES
OF THE CHURCH'S HISTORY.

In the *wilderness*, and in the "*land flowing with milk and honey*," to the very end of the Jewish economy: in the rise, progress and establishment of the Christian Church "YOU SEE THE HAND OF GOD IN THE CONTINUED PRESERVATION OF HIS CHURCH."

The mightiest *nations and dynasties* of the

past have arisen and prospered for a time and then sunk into oblivion, leaving only the wrecks of their fallen greatness. But this spiritual kingdom of the Redeemer, the Church of the living God has stood through the revolutions of ages and the wreck of nations. For the eternal God is her refuge, and underneath her are His everlasting arms.

“CONSIDER THE SUPPLIES OF THE CHURCH.”

Did His people journey in the *wilderness*? They had a sanctuary, if it *were* only a moveable tabernacle. They enjoyed the presence of God, which went before them in the pillar of cloud, and in the pillar of fire. Moses was sent to lead them; but their great leader was in the cloudy and fiery pillar.

Were they settled in the promised land? He who went before them in the cloud, and led them through the wilderness, built for them a STATELY HOUSE OF WORSHIP. He Himself came down into the “Holy of Holies,” heard their prayers, and answered them through the High Priest. Did the old dispensation with its million of comforts end? A new dispensation more glorious than the first was ushered in.

“HAS THE CHURCH IN ALL AGES NEEDED LIGHT?”

That light Jehovah has supplied. When darkness covered the land of Egypt. “Israel had light in her

dwellings." (Ex. x., 21-23.) When the children of Israel escaped out of the house of bondage, difficulties beset them on every hand. The Red Sea was before them, and a narrow mountain pass on either side; already the neighing of the Egyptian steed, and the rumbling of the chariot wheels were heard in the distance. The Israelites *trembled*. Fear took hold upon them; where could they look for deliverance? Moses said to the multitudes of the hosts of Israel, "*Stand still and see the salvation of God*. The pillar of cloud which went before the children of Israel, then passed to their rear, creating *darkness* to the Egyptians, but *light* to Israel." (Ex. xiv. 20.)

Spiritual light has distinguished the Jewish Church in all periods of her existence, and that light she has reflected upon the nations around her. Study the pages of her history and you are carried back to the birth of time; open the leaves of her prophecies and you are borne in vision through a million events before you arrive at its termination. Consider the teachings of its doctrines; and, next to that of Christianity, you will have the most sublime system of truth ever given to man.

It has been said, "THAT THE JEWISH DISPENSATION WAS SHADOWY AND DARK"—"that the light which the Jews possessed was only a glimpse of light seen through a *shadow*, which indicated "good

things to come. They could only see the dim cross in the distance; yet of this nation it was said, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Lord shall arise upon thee, and His glory shall be seen upon thee," (Isaiah lx. 1, 2).

CHRISTIANITY WAS USHERED IN AMIDST THE GLORIES OF CELESTIAL LIGHT. On that memorable night when the Saviour was born, the world slumbered in the arms of the god of this world. There were none righteous, no, not one. "A star appeared in the east," and while the shepherds watched their flocks by night a light shone round about them. *"The glory of the Lord shone round about them."* (Luke ii. 9.) "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour which is Christ the Lord." (Luke, ii. 10, 11.)

Through the three years of the Saviour's ministry He laboured to diffuse light; hence, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isaiah lx. 2.)

The Divine mission given to the Apostles and ministers of religion of all ages was, and is, and will be, to diffuse light,—TO PREACH THE GOSPEL TO EVERY CREATURE." And wherever that preach-

ing has been effectual in the salvation of souls, it has been in proportion to the diffusion of light. In every case of conversion, the first influence upon the mind is that of light, revealing the nature and consequences of sin, and the way of salvation ; and man, however benighted before, under the influence of that light, can find his way to the "CITY OF THE GREAT KING." Heaven's glory lights up his way to the skies, and the nearer he approaches its portals, the brighter it is found.

"HAS THE CHURCH NEEDED FAITH?"

In every step of her prolonged career that faith has been imparted. (Heb. xi.) By faith the fishermen of Galilee forsook their worldly occupation to follow Him who said, "*The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.*" (Matt. viii. 20.)

By faith three thousand were awakened, converted, baptized, and added to the Church in one day. Through faith, the scales fell from the eyes of Saul of Tarsus, and he who was a persecutor of the churches, became an able and useful minister of the Lord Jesus Christ. Through faith, Paul and Silas prayed, and sang praises unto God in their dark, damp, prison-house, not thinking of the sufferings through which they had passed the day previous. By faith the Phillipian jailor and his

family were convinced, converted, and received into the Church in one night. Through faith, a noble army of Christians in all ages, amidst tortures, imprisonments, perils, and death, relatives becoming deadly enemies, lifeless churches furnishing instruments of torture, and governments enacting laws for their destruction, have still professed the Christian name. Upon the wings of faith, they have mounted above the clouds of sin and sorrow, which overshadow the children of this world, who dwell in the region of death.

“HAS THE CHURCH NEEDED CONSOLATION?”

There is no pleasure equal to religious joy. None equal in its *intensity*. “*One day is better than a thousand.*” None equal in its *duration*. The joys of earth are brief and *transitory*, while religious joy does not abate amidst the saddest scenes of life. The Christian is as joyful when the “fig-tree ceases to blossom,” and there is no “herd in the stall,” as he is in the more favoured times of temporal prosperity.

“For God giveth to man that which is good in His sight,—wisdom, knowledge, and joy; but to the sinner he giveth travail, and orders that he gather and heap up, that he may give to him that is good before God,—this, also, is vanity and vexation of spirit.” (Eccl. ii. 26.)

"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." (Psalm iv. 7.) And the angel said unto them, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." (Luke ii. 10.)

"*Her saints shall shout aloud for joy.*" (Psalm cxxxii. 16.) Hannah felt it when she said, "My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is enlarged over mine enemies: because I rejoice in thy salvation." (I. Sam. ii. 1.)

The Jews, also, when they gave of their substance for the erection of the first temple, "rejoiced for that they offered willingly; because with perfect heart they offered willingly to the Lord; and David the king also *rejoiced* with great joy." (I. Chron. xxix. 9.)

The wise men who waited for the coming of the Messiah when they saw the star which indicated the appearing of the Son of man, "*Rejoiced* with exceeding great joy." (Matt. ii. 10.) After the death of Stephen the work of Christ prospered, "and there was *great joy* in that city." (Acts viii. 8.)

After the conversion of the jailor and his family, he brought Paul and Silas into his house and "set meat before them, and *rejoiced*, believing in God with all his house." (Acts xvi. 34.) God has planted

His Church in the world specially for the benefit of His people, and has miraculously preserved her throughout all ages, that His people may *enjoy* her privileges, and receive all needful grace, under every circumstance of life.

FROM THE WHOLE YOU MAY SAFELY DRAW THE FOLLOWING CONCLUSIONS :—

1st. That all evangelical churches are *parts* of the universal church.

2nd. That unless you are a faithful member of one of them you do not belong to Christ,—to God “That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth.” (I. Tim. iii. 15.)

3rd. That you are not members of the body of Christ. “And both put all things under His feet, and gave Him to be the head over all things to the Church, which is His body ; the fulness of Him that filleth all in all.” (Eph. i. 22, 23.) “Who now rejoice in my sufferings for you, and fill up that which is behind of the affliction of Christ in my flesh for His body’s sake, which is the Church.” (Col. i. 24.)

4th. That you are not built upon Christ. “For other foundation can no man lay than that is laid, which is Jesus Christ.” (I. Cor. iii. 11.) “*And a stone of stumbling, and a rock of offence even to them*

which stumble at the word, being disobedient." (I. Peter ii. 8.)

5th. That Christ is not your Head. "Christ is the Head of the Church ; and He is the Saviour of the body." (Eph. v., 23.)

If you study carefully the Word of God you will learn, that through no other channel do the Divine streams of grace and life flow to man. If you have light, faith, peace and love, they must come to you from the Spirit of God ; in your hallowed connexion with the Church of God. Then no longer stand aloof from all Christian Churches, and delude yourself with the *idea* that you belong to the "Universal Church of Christ."

Ask yourselves the question, "In what Christian denomination can I be most *happy* and *useful*?" Let not your decision be *hasty*, let it not be *slow*. Settle your thoughts upon *one*, and seek a *close*, *firm* and *happy* connexion with it ; a connexion that shall be *life-long*, yea, that shall be *eternal* : for when the Christian dies he only **PASSES FROM THE CHURCH MILITANT TO THE CHURCH TRIUMPHANT.**

"One family we dwell in Him,
Above, around, beneath ;
Divided only by the stream,
The narrow stream of death."

If you are the "children of Zion" you are the
"Children of God." You should be "*Godlike*."

As a member of the body of Christ you should be living, active and spiritual,—like your Head and Master.

THE CHURCH IS PURE ; so you likewise should be “ sanctified, body, soul and spirit.”

The Church is filled with light. You are to let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.”

The Church is filled with joy ; to you it is said, ‘ Rejoice evermore.”

Your religious state should correspond with the light, purity, and peaceableness, of the Church of Christ. *Her* motives should be yours. Her principles should actuate you, and her spirit you should possess. You should aspire to her dignity, and hope to share in her destinies. In order to this, observe her examples, hearken to her godly precepts, and cherish her benign influences, under the mighty influence of the GREAT “ SPIRIT OF GOD”.

That you may be presented unto Him, not having spot, or wrinkle, or any such thing ; but that you should be holy and without blemish. (Eph. v. 27.)

SO LET IT BE. AMEN.

MAY EVERY CHRISTIAN READER RESPOND AMEN.

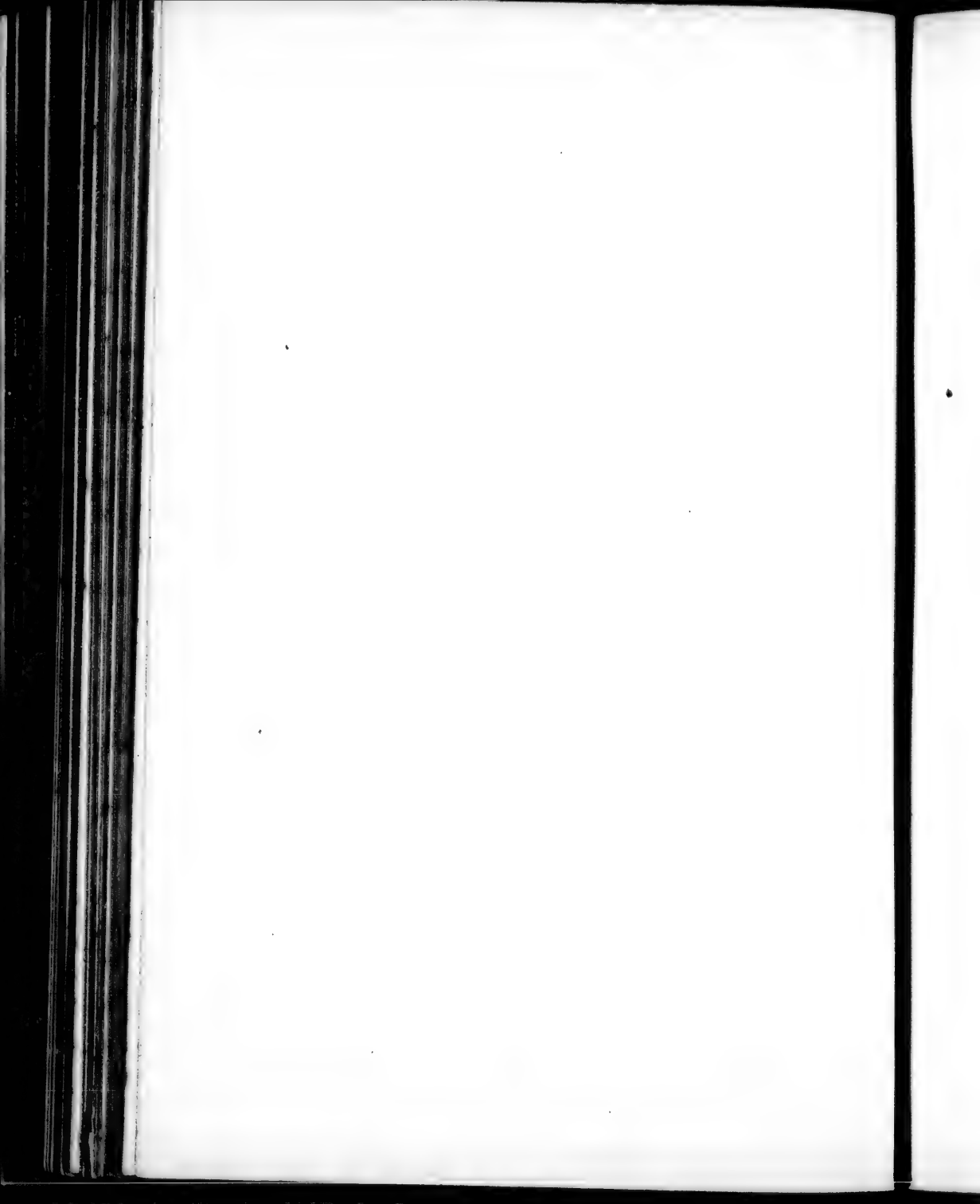
“ For thy loving-kindness, Lord,
We in thy temple stay ;

Here thy faithful love record,
Thy saving power display.
With thy name thy praise is known,
Glorious thy perfections shine,
Earth's remotest bounds shall own
Thy works are all Divine.

“ See the Gospel Church secure,
And founded on a rock ;
All her promises are sure,
Her bulwarks who can shock ?
Count her every precious shrine,
Tell to after-ages, tell ;
Fortified by power Divine
The Church can never fall.

“ Zion's God is all our own,
Who on His love rely ;
We His pardoning love have known,
And live to Christ, and die ;
To the New Jerusalem
He our faithful guide shall be :
Him we claim, and rest in Him
Through all eternity.”





Children of Abraham.

“ Before the Saviour's face
The ransomed nations bow ;
O'erwhelmed at His Almighty grace,
For ever new ;
He shews His prints of love,—
And sound through all the worlds above,
The slaughtered Lamb.

‘ The whole triumphant host,
Give thanks to God on high ;
‘ Hail Father, Son and Holy Ghost,’
They ever cry :
Hail Abraham's God, and mine !
(I join the heavenly lays),
All might and majesty are thine,
And endless praise.”



CHAPTER XVIII.

"CHILDREN OF ABRAHAM."

Gal. iii. 7.

NOW ye, therefore, that they which are of faith, the same are the children of Abraham." In this passage it is inferred that all who imitate the example of Abraham are his children, whether they are Jews or Gentiles.

ABRAHAM WAS OBEDIENT TO THE HEAVENLY CALL. When it was said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house," by faith he "obeyed, and went out, not knowing whither he went." The children of faithful Abraham must be obedient to the *call* of God. That *call* may subject them to toil, sorrow, and self-sacrifice,—yet they must obey, and bear their burden.

Abraham valued the riches of this world but little. He laboured for the UNDYING TREASURES OF ETERNITY.

When he scattered the kings in the rescue of Lot, he might have received princely fortunes. Abundance of gold and silver sparkled at his feet. "Take the spoil," said the *vanquished* to the *victor*; but with holy indifference he turned away from the riches of the world to Him who said, "*Fear not, Abraham, I am thy shield, and thy exceeding great reward.*" So must the faithful children of Abraham treat with indifference the perishing treasures of this life.

The most remarkable trait in the character of Abraham was his UNWAVERING CONFIDENCE IN GOD,—HIS STRONG FAITH IN HIM. So strong was this faith, that he never saw any difficulties in his way, nor ever, for once, thought of impossibilities when God had made him a promise. Even the offering up of his son Isaac, the son in whom he expected the fulfilment of the promises, he did not hesitate to sacrifice. But in obedience to Divine command, took him and two servants and went toward Mount Moriah. When within sight of the mountain, he left his two servants, and ascended it with his son only; and there, having bound him, prepared for the affecting sacrifice; but, when he was about to give the blow, an angel from heaven cried out to him, "Lay not thy hand upon the lad, neither do thou anything to him. Now I know that thou fearest God, since thou hast not withheld

thine only son from me," Abraham turning, saw a ram entangled in the bush by his horns, and offered this animal as a burnt-offering instead of his son Isaac.

Let every child of Abraham imitate him in his faith; let them be strong in faith, giving glory to God. WHY SHOULD ANY ENLIGHTENED MAN DOUBT WHEN GOD HAS PROMISED?

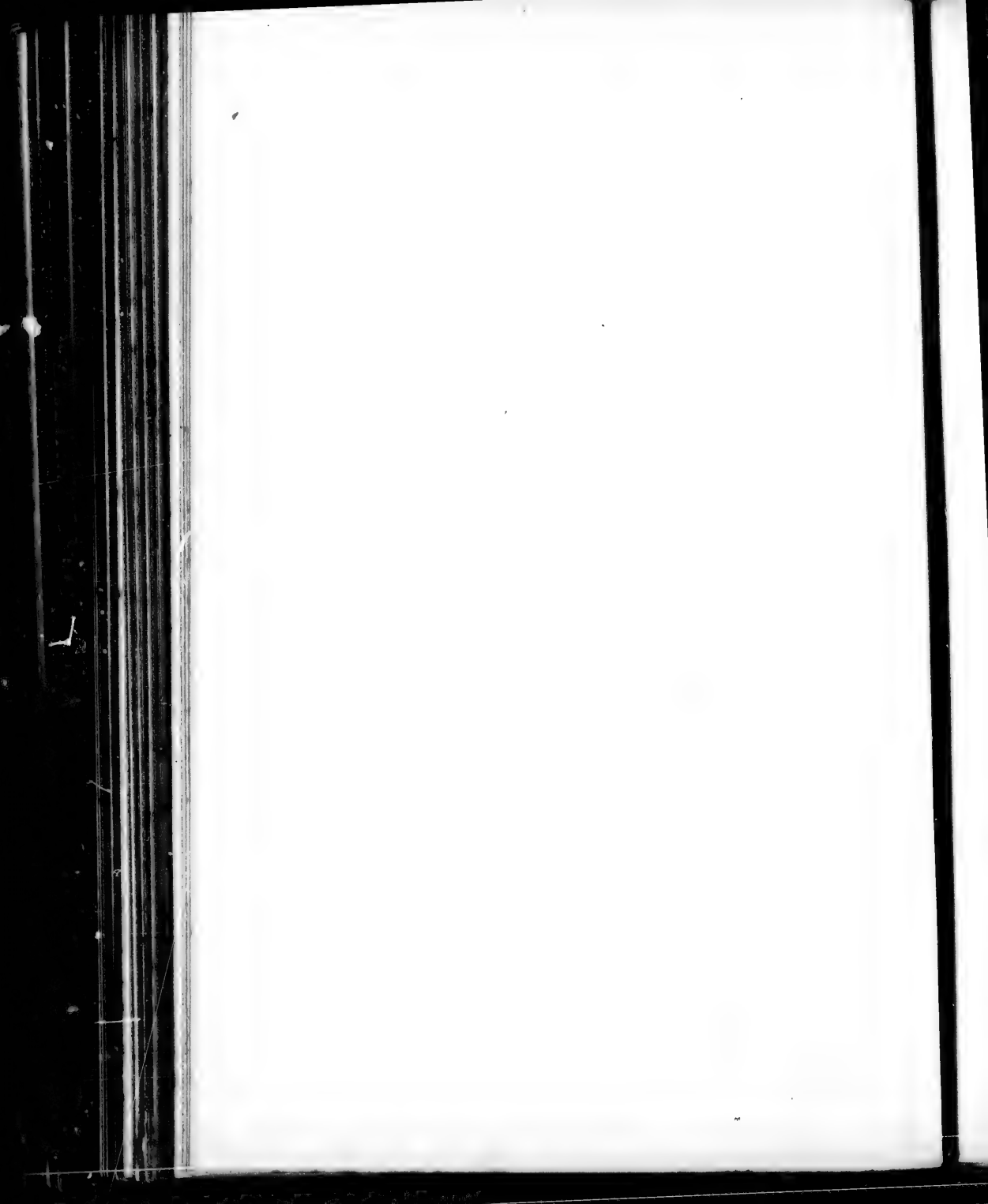
" O for a faith like his, that we
The bright example may pursue ;
May gladly give up all to thee,
To whom our more than all is due !

" Now, Lord, to thee our all we leave,
Our willing soul thy call obeys ;
Pleasure, and wealth, and fame we give,
Freedom and life, to win thy grace.

" Is there a thing than life more dear,
A thing from which we cannot part ?
We can ; we now rejoice to tear
The idol from our bleeding heart.

" Jesus accept our sacrifice,
All things for thee we count but loss ;
So at thy word our Isaac dies,
Dies on the altar of thy cross.

" For what to thee, O Lord, we give,
A hundred-fold we here obtain ;
And soon with thee shall all receive,
And loss shall be eternal gain."



Children of Jacob.

“ But two beside the sleeping pilgrim stand,
Like cherub kings, with lifted, mighty plume,
Fixed sunbright eyes, and looks of high command,
They tell the patriarch of his glorious doom ;
Father of countless myriads that shall come,
Sweeping the land like billows of the sea,
Bright as the stars of heaven from twilight's gloom,
Till He is given whom angels long to see,
And Israel's splended line is crowned with Deity.”



CHAPTER XIX.

"CHILDREN OF JACOB."

Psalm cv. 6.



REFERENCE is here made to a branch of the seed of Abraham. Jacob's life was a troubled one, yet few ever breathed a purer spirit, or felt a stronger faith than he. True, he had his father's blessing with which to start in life; but this was only a relief, as he fled from his brother Esau. It was not a small thing to travel six hundred miles and upwards, through barren and inhospitable regions, unattended and unprovided for, with only a staff in the hand. (Gen. xxxii. 10.) "*Jacob was small: by what should he arise?*" And when he reached the termination of his *tedious* journey, his long time of *servitude* for Rachel, the *treachery* of Laban and his domestic troubles and misfortunes, well might he say at the end of his journey of life, "Few and evil have the days of the years of my

life been, and I have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." (Gen. xlvii. 9.)

TWO THINGS ARE MARKED IN THE LIFE OF JACOB, PIETY AND FAITH.

The Christian may ask, what part have I in Jacob? Of all the predictions he made with his expiring breath, the most remarkable and interesting is that relating to Judah, because in it is found the promise of "Shiloh" and His kingdom. "Judah thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine; and his ass's colt unto the choice vine; He washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk." (Gen. xlix. 8, 12.)

Shiloh has come, and we are the people who are gathered unto Him. All who ever have been, or ever shall be gathered unto Christ, are, in a spiritual sense, the CHILDREN OF JACOB. O ye children

of Jacob, follow your guide—repeat His covenant over, and over again, and it shall be well with you. (Gen. xxviii. 20, 22.) Write it upon the table of your heart, that you may never forget it, and it shall be ETERNALLY WELL WITH YOU.



Children of the Free-Woman.

“Freedom from the servitude of sin, from the seduction of a misguided judgment, and the allurements of any ensnaring, forbidden object; consisting in an unbounded amplitude and enlargedness of soul towards God, and indetermination to any inferior good; resulting from an entire subjection to the Divine will, and steady adherence to Him.”

JOHN HOWE.



CHAPTER XX.

"CHILDREN OF THE FREE-WOMAN."

Gal. iv. 31.



HERE you have an *allegorical* representation of the happy Christian, in contrast with the fettered Jew. The Jews are the children of the "bond-woman"—in bondage as were Hagar and Ishmael. They were from Mount Sinai or *Sina*, which gendereth bondage.

Hagar truly represents the law given from *Sinai*, it subjected its children to laws, rites, and customs, to servitude, fear, and trembling. THERE WAS NO FREEDOM.

The children of the free-woman are free like Sarah and Isaac, her son of promise.

THE GOSPEL MAY BE DISTINGUISHED FROM THE LAW IN MANY PARTICULARS.

Under the Law, darkness clouded the minds of millions. The veil was upon the eyes of all men.

But on the contrary, under the gospel light is communicated. The law held its votaries in bondage. It burdened them with duties and ceremonies hard to be borne—and from which they could draw but little consolation. The Gospel bestows a glorious liberty.

The children of this world are bound under the mantle of darkness; are chained in guilt and condemnation; are kept under the dominion of sin. When they become the "children of the free-woman," or, in other words, are made the partakers of the blessing of the Gospel, they are freed from darkness, guilt, and condemnation, as well as from the bondage of sin; they are also freed from the fear of death and eternal misery, and are restored to light, liberty, justification of life, hope in death, and eternal enjoyment in heaven. "*Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*" (Rom. viii., 21.)

Christ came that man might attain unto this BLESSED LIBERTY. "The Spirit of the Lord God was upon me: because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah lxi. 1.)

Under the influence of the Gospel, wherever the

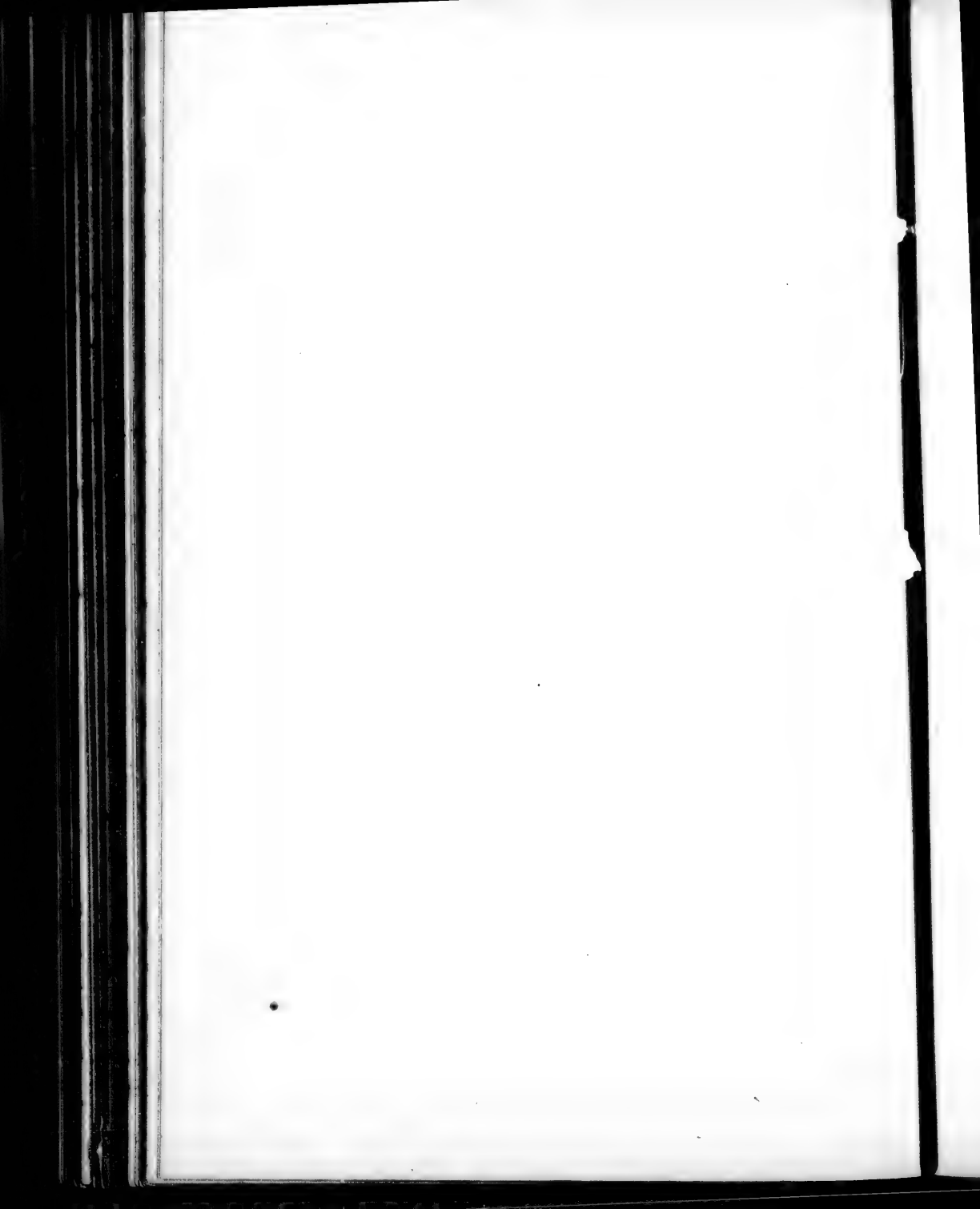
Spirit of the Lord takes possession of the human soul, there is liberty. "*Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.*" (II. Cor. iii. 17.)

Christians, you are the children of promise. You are the heirs of a blessed freedom: of the glorious liberty of the children of God. "*Stand fast in the liberty wherewith Christ hath made you free.*" (Gal. v. 1.)

"Who then is free? the wise who well maintains
An empire o'er himself; whom neither chains,
Nor want, nor death with slavish fear inspire;
Who boldly answers to his warm desire;
Who can ambition's vainest gifts despise;
Firm in himself who on himself relies;
Polished and round who runs his proper course,
And breaks misfortune with superior force!"

"O Liberty! thou goddess heavenly bright!
Profuse of bliss, and pregnant with delight!
Eternal pleasures in thy presence reign,
And smiling plenty leads thy wanton train."

"BRETHREN, YE HAVE BEEN CALLED INTO LIBERTY,
ONLY USE NOT THAT LIBERTY FOR AN OCCASION UNTO
THE FLESH." (Gal. v. 13.)



Children of the Bride-Chamber.



CHAPTER XXI.

"CHILDREN OF THE BRIDE-CHAMBER."

Matth. ix. 15.



HEN came to Him the disciples of John, saying, "Why do we and the Pharisees *fast* oft, but Thy disciples *fast* not?" (Matth. ix. 14.) The Pharisees fasted regularly twice a week, besides on a great number of national fast-days. This was in accordance with the established laws and customs of the land. John and his disciples did not think it necessary or proper to make so great a change, as to dispense with the practice.

The religion of Christ was distinct from that of John's or the Pharisees. It was based upon a foundation peculiar to itself. Christ did not oppose fasting, but only informed the disciples of John that the days of fasting for His disciples, (whom He here names "CHILDREN OF THE BRIDE-CHAMBER") had not yet come. They were not to *fast*, while He,

their Guide, their Supporter and Saviour, was present with them. Now is their time of *rejoicing*. But when the Bridegroom is taken away from them, then shall the children of the Bride-chamber, (*i. e.*) the Bride-men, or men who have special management of the "Bride-chamber," the intimate friends of the Bridegroom fast.

Friends of Jesus, the Bridegroom has been taken away; while you wait for His re-appearing, it is at times proper to fast, as well as pray; yea, it is your solemn duty. Moses, Elijah, and our blessed Lord fasted forty days and forty nights, without intermission. The time of fasting recommended to the faithful throughout the Bible is one day, from morning until evening. When the body is subdued and brought under by fasting, the heart is generally fired with holy devotion.

"AND THEN THOU SHALT FAST."

AND

"Tell of things which no gross ear can hear,
Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape,
The unpolluted temple of the mind,
And turn it by degrees to the soul's essence,
Till all be made immortal."

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Fellow-Servants.

"Whoever serves God with all his heart never finds reason rise in rebellion against him, any more than when, as a servant, he serves his master ; or as a subject, he serves his king ; or as a child he obeys his parents. The service of God is in such harmony with reason, that it is only when engaged in it that he discovers his reason to occupy its proper place, and exercise its own legitimate functions. God is a being of infinite, perfect reason ; and can we imagine Him to require a service from His creatures contrary either to Himself or to them ?"

JOHN BATE.



CHAPTER XXII.

"FELLOW SERVANTS."

Rev. vi. 11.



HEY who are still struggling with sin, sorrow, and temptation, and those who have served their heavenly Master faithfully, and attained the heights of glory, are FELLOW SERVANTS. As millions have received the rewards of *service*, you are encouraged to serve. Do not throw the work demanded of you upon others. IT MAY NEVER BE DONE.

Is God's name *blasphemed*? You may throw the *responsibility* of rebuke upon others, who unfaithful like yourself, may not administer it. Do you see a fellow creature running heedlessly to perdition, and feel the importance of showing him his danger, and yet leave this work for some one else to do? If so, then it may never be done. Yea, a soul may be *damned*, and God be dishonored through your unfaithfulness.

A gentleman had but one servant. He thought him overburdened with work, and hired another to assist him. Now the one left the work to the other, and it consequently remained undone. Then the master hired another, and with the three had less done than with one. The gentleman remarked to a friend of his, "When I had one servant, I *had* a servant; when I had two, I had but a *half* of one, and now I have three, I have not even *one*." Why? because each one left his work for others to perform, and therefore the work remained undone.

SERVANTS OF OUR LORD—Your reward will be in proportion to the service you render unto God. Think of the happiness of Joseph raised to a dignity next to the king himself! Of David, raised from the low station of a shepherd boy, to that of a king; of Daniel, in his day, made Prime Minister of the then proudest empire of the world. These were the rewards of faithful *service* rendered unto God. You, if true to your Master's work, will receive greater rewards.

YOU WILL BE CROWNED KINGS IN THE ETERNAL EMPIRE OF JEHOVAH.



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Counsellors of Peace.

“ Every Christian is placed in a centre of which the globe is the circumference, and each must fill that circumference, as every star forms a centre, and shines through the whole sphere, and yet all meet and mingle, forming one vast field of light ; or as in many well-tuned instruments, each moves every particle of the surrounding air, and yet strikes every ear in one harmonious sound.”

JACKSON.



CHAPTER XXIII.

"COUNSELLORS OF PEACE."

Prov. xii. 20.



FEW years ago, the Rev. J. C., held revival services in the city of ———, Canada. One evening, when about five hundred persons were gathered in the basement of a spacious church, a religious social meeting was held, in which a number of members spoke from the outflowings of spiritual, earnest hearts. Among the number was a little boy nine years of age. He had that evening knelt among penitents at the altar of prayer. There was a momentary pause, and the little lad arose, turned toward the people, and said :—

"Friends, I want to tell you what Jesus has done for my soul. I was a wicked boy when these revival meetings commenced. My heart was very *hard* ; but the spirit brought all my sins before me. I felt I was a great sinner. Though young in years,

I was old in sin. It made me sorry. I came forward to this altar and cried "*God be merciful to me a sinner.*"

"Mr. C. told us that night, that God was our faithful Father, and He had promised, "If we came to Him, He would in no wise cast us out," and that when we came to God, we were to plead that "promise." I saw in a moment what God called upon me to do. It was to PLEAD THAT PROMISE. Then I came to Him and said, Father, Thou hast promised, Thou hast said, "*Ask and ye shall receive ; seek and ye shall find,*" I am come and claim the fulfilment of that promise. In a moment after my soul was free—my heart was happy." He then lifted his voice and said, "Dear unconverted friends : If you knew how happy my soul is, you would at once come to that dear Saviour who has done so much for me."

One of the resident ministers was seated by the side of the writer, and said, "That little lad is naturally very timid—what a power is saving grace as manifested in the experience of that little one." Friends, do you look to the platform and pulpit of the aged and great, for God's counsellors ? I tell you, verily, that little lad, only nine years of age, was one of God's "COUNSELLORS OF PEACE."

In the Town of——, in the South-west of England, in the year 1838, and in a small Baptist church

an earnest minister preached a sermon on the text—
“*For we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*” (II. Cor. v. 10.) There was in that church, a youth of eleven years of age. The spirit applied the sermon to his heart. As the speaker dwelt upon the coming of the Judge with his ten thousand saints and angels, solemn sights thronged his vision. The attendant circumstances of the Judgment *seemed* real and present. He heard in *imagination*, the roaring thunder, and saw the vivid lightning, and he heard, the voice of God, speaking louder than the thunder, bidding the graves give up, and the greedy sea restore its concealed victims. He saw the gathering multitudes, and exclaimed, “O MY GOD SHALL I BE THERE ?” He was convinced. “The nail was fastened in a sure place by the Master of assemblies.” He cried to God for mercy, and after the feeling of penitence, and the offering up to God the prayer of faith, there came to his soul the gospel liberty, peace and joy in believing. He cried unto God, “WHAT WOULD’ST THOU HAVE ME TO DO ?” He was but a boy, and in humble life ; yet it *seemed* to him that the Almighty said, “*Preach the Word.*” He looked to heaven and said, “Lord I am but a child.” Again, came the words, as though an *Archangel* had spoken,

"PREACH THE WORD." He said, "Heavenly Father is it possible Thou hast made me one of Thy counsellors of peace? When shall I begin the work?" and the Lord said, "Now is the accepted time; behold now is the day of salvation." And he obeyed the heavenly call.

Before his conversion, he was given to the sins and follies natural to children of great cities, and was surrounded by sinful companions of his own age and place. After his conversion, he said to his soul, "I will counsel these," and he never gave up until they became the friends of Jesus. Some of them have since passed away happily to the better world. Others are now active Christians—while others yet are Gospel heralds, counselling hundreds to come to Jesus.

Only two years later, at the age of thirteen, he repaired to a small room, in one of the back streets of his native town, where a group of hardened sinners were assembled to hear from him the words of salvation. He involuntarily lifted his eyes toward heaven and said, "Who is sufficient for these things;" and again the words came home to his soul, "PREACH THE WORD." That night, weeping penitents offered from that room, their prayers to God, and received the desired blessing—the forgiveness of sins.

Years rolled on, he counselled for God and souls,

and reaped the golden fruit,—“SOULS FOR HIS HIRE,
AND SEALS TO HIS MINISTRY.”

Many opportunities offered themselves, and he endeavoured, as a true servant of his Master, to improve them all. He was “instant in season and out of season.” If he saw in the congregation, where he worshipped, an individual near him weeping under an impressive sermon, at the close of the service, he would follow him to the door of his habitation, mark the name of the street, and number of the door, and probably, in a day or two from that time, make a stranger’s visit. After an *apologetical* introduction, he would say, “I think I saw you at the — Church, on Sabbath morning, did I not?” The answer of course, would come, “Yes, I was there.” He would then continue, “That was a good sermon preached by the Rev. Mr.—.” Again would come the response, “It was very good indeed, I never felt, under any sermon what I felt under that one. I could not keep from weeping.” God’s counsellor would reply, “I perceived the Spirit of the Lord was operating upon your heart. That impression was intended to lead you to Jesus, who has said, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your

souls, for my yoke is easy and my burden is light.'"
(Matth. xi. 28, 29, 30.)

The soul, thus melted, was now prepared to seek Jesus. When expedient, the counsellor and seeker would kneel in prayer to God, and cease only when the penitent found pardon, and was made happy.

A special case, which required earnest pleading, occurred in the case of a dear relative who for many years had lived a faithful Christian ; but who now was a fallen outcast from God. The circumstances of his fall were these :—He was a member of a class in the Wesleyan Methodist Church, the leader of which was considered a most exemplary Christian. The meetings of that class were seasons of great refreshing. No one of that group doubted the piety of its leader. One day, as the member referred to passed along a street in the town where he resided, he met his leader, and to his great astonishment, in a state of *intoxication*. He became *discouraged*, and *unwisely* left the church of his choice. He should have known that, however much the members disgrace themselves, CHRIST IS PURE,—and however many fall into sin, the true church is free from pollution. But what is more remarkable than all is, that he who left the church because of the leader's *intoxication* became himself *intoxicated*. The sin which caused the leader's fall, he himself indulged in ; and his place, for many months, was among drunkards.

Here was a *special* case, and required faithful counsellor. Words were often dropped, which proved powerless, for a self-sacrificing effort was needed.

There was a public house in which he, with his companions, spent sometimes the long hours of night. One night, as many of them sat around the table drinking, toasting, and singing the drunkards' songs, God's counsellor stood at the head of the table and said, "*except ye repent ye shall all likewise perish*;" then he urged upon them the importance of turning from their evil ways to God with purpose of heart. For a moment silence reigned supreme, then big tears dropped from many eyes not accustomed to weep, and the dear, wandering relative returned to Jesus and His Church.

There was yet more work to be done. God's counsellor of peace had three brethren, all unconverted. Their state was to him a great burden. He often thought of the words, "what if any one of our family group should be found wanting in the great day of judgment," and earnestly prayed that all might meet in heaven,

"To shout in turns the bursting joy,
And all eternity employ,
In songs around His throne."

He counselled them daily to give their hearts to God, and flee from the wrath to come, and had the

happiness to see his brethren become the brethren and friends of Christ.

We shall not, however, pursue this narrative of facts any farther; but close by saying, "that for many long years, as a Sabbath school teacher, exhorter, local preacher, and minister of the Gospel, he has been God's counsellor of peace to precious, perishing, souls.

In these pages, we have presented the work of two "counsellors of peace." Allow us to remind you that this name is given to the faithful all over the world.

BRETHREN AND SISTERS IN CHRIST YOUR WORK IS TO COUNSEL FOR JESUS AND SOULS, wherever your lot may be cast, and under whatever circumstances you may be placed.

If you desire to see the importance of that work, and the blessedness of doing it, read carefully a few scriptural passages—

"But it was thou, a man mine equal, my guide, and mine acquaintance, we took sweet counsel together, and walked unto the house of God in company." (Psalm. lv. 13, 14.)

"But to the counsellors of peace is joy." Prov. xii. 20.)

"Then they that feared the Lord, spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him

for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." (Mal. iii. 16, 17.)

"And they continued steadfastly in the Apostles doctrine and fellowship; and in breaking of bread, and in prayers." (Acts ii. 42.)

"And they continuing daily with one accord in the temple, and breaking bread from house to house; did eat their meat with gladness and singleness of heart." (Acts ii. 46.)

"And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord." (Acts xi. 21.)

"But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin." (Heb. iii. 13.)

"And let us consider one another to provoke unto love and to good works:" "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. x. 24, 25.)

"THERE ARE THREE THINGS TO BE CONSIDERED."

Firstly—your work and the importance of that work, and the blessedness of doing it.

Your work—speaking with men about Jesus for their good, that you may help them to God and to heaven, when the journey of life ends.

Care must be taken that you do that work well. When you speak to a man about his soul, speak words of fire, but speak them in love. If you speak to a group, be careful that your thoughts and words take effect, lest you "*cast your pearls before swine and they turn again and rend you.*"

It is possible to speak for Christ and do much good. It is also in your power to speak for Him and defeat your own purpose.

A group of persons were standing together in a certain place. One of them was a professing Christian. One of the company, dropped in his hearing, a profane word. The Christian *imprudently* said, "Don't be so outrageously wicked as to use profane words in my company." The person who used it, replied, "Mind your own business, I use what language I please." The reproof, though needed, through not being properly given, did evil, rather than good; hardened rather than softened the individual.

Reproof or counsel should be given, if possible,

when only two are present, (except when companies are addressed), and then should be GIVEN WITH MILDNESS AND LOVE.

It is said that Mr. Wesley and a lawyer once travelled together in a public stage. The lawyer spoke in Mr. Wesley's hearing a profane word. Mr. Wesley said nothing at the time. When they stopped at the next inn, he said to the lawyer, "I perceive, sir, that you and I are to travel together for some distance; if you should hear me swear on the journey, I hope you will reprove me." The lawyer replied, "I thank you, Mr. Wesley, I hope I shall not swear again in your company." Thus, the reproof did much good.

It is always a safe rule, TO COUNSEL AT THE PROPER TIME, AND WITH MILDNESS AND LOVE. If you are too severe, you will repel. If *gentle* and loving, you will probably draw towards you the most impolite and discourteous person. Your work is also to *instruct*, advise, reprove, warn, and to entreat men, that they may be reconciled unto God.

"THE IMPORTANCE OF YOUR WORK."

The children of this world are in darkness—under the very shadow of spiritual death. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (I. Cor. ii. 14.)

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. iv., 4.)

Such people need your counsel, "For ye are the light of the world. A city that is set on an hill cannot be hid. Let your light so shine before men, that they may see your good works and glorify your father which is in heaven." (Matth. v. 14, 16.)
THEY MUST BE SO COUNSELLED THAT THEY MAY BE LED TO SEEK THE IMPERISHABLE TREASURES OF EVER-LASTING LIGHT.

The children of this world, though the sons and daughters of God by *creation*, *providence* and *redemption*, have, through sin, become His *enemies*. "Hear, O Heavens, and give ear O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me." (Isaiah i. 2.)

"Judah hath dealt *treacherously*, and an *abomination* is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which He loved, and hath married the daughter of a strange God." (Mal. ii. 11.)

"Your words have been stout against me, saith the Lord; yet ye say, what have we spoken so much against Thee? Ye have said it is vain to serve God; and what profit is it that we have kept His

ordinance, and that we have walked mournfully before the Lord of host. And now we call the proud happy; yea they that work wickedness are set up, yea, they that tempt God, are even delivered." (Mal. iii. 13, 14, 15.) Such is the picture given of man's *rebellious* attitude towards God.

YOUR COUNSEL IS NEEDED TO BRING THEM BACK TO RECONCILIATION WITH THEIR OFFENDED MASTER.

The children of this world have polluted themselves,—“Ah! sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord; they have provoked the Holy One of Israel into anger; they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment.” (Isaiah iv. 4-6.)

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” (Gen. vi. 5.)

Your counsel is needed to direct them to the only true fountain. O TELL THEM, “JESUS CAN WASH OUT EVERY STAIN!” “*In that day there shall be a*

fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zec. xiii. 1.)

The polluted must stand in the last day before the tribunal of God, and from that time spend a miserable eternity. (Matt. ch. xxv.) O advise them to seek such a preparation as will enable them to stand at last at the right hand of God, and receive that sentence which shall make them *inconceivably* and *eternally* happy. Thus you will see in these thoughts the importance of the work in which you are engaged.

"THE BLESSEDNESS OF THAT WORK."

The blessedness of that work may be seen in the results of contrast between it and the work of him who counsels to do evil. "The counsel of the forward is carried headlong. They meet with darkness in the day time, and grope in the noonday as in the night." (Job v. 13-14.)

"The counsel of the wicked is far from me. How oft is the candle of the wicked put out, and how oft cometh their destruction upon them! God distributeth sorrows in His anger." (Job xxi. 16-17.)

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psalm i. 1.)

We gather from these Bible declarations, that THE COUNSEL OF THE WICKED IS FRAMED without *deliberation, without thoughtful consideration*. The lifting up of a finger is sometimes enough to draw the wicked to halls of pleasure, the drunkard's bar, or the gambler's quarters, and many other scenes of debauchery. Christian counsel leads one to deliberate thoughtfully and calmly. You tell them of their own sinfulness, and of the great blessings of redemption; you point them to their bleeding Saviour, and the very first impression produced upon their minds imparts light; you explain the way of life, and so bright will be the light that shines upon their understandings, that they will be able to see their way directly to the throne of God, and find peace with Him "through our Lord Jesus Christ."

"THE COUNSEL OF THE WICKED PRODUCES DARK-
NESS."

Darkness in themselves, and destruction to their own souls. "*How oft is the candle of the wicked put out; how oft cometh their destruction.*" The Christian, whilst he imparts light and peace to others, receives light and joy into his own heart, and shall enjoy the light of the Lamb forever. There is no blessing bestowed upon man through Christian counsel that does not promote his spiritual welfare—give him a clear understanding, a sound judgment,

a peaceful temper, a loving heart, and a sanctified nature. All these are to be obtained through the power of the Spirit, the teachings of the Bible, and God's living "counsellors of peace."

CHRISTIAN, PERFORM FAITHFULLY THIS NOBLE WORK. The planets receive their light directly from the sun, and reflect their borrowed light upon other worlds. So you receive that which is spiritual from the Son of righteousness. O, REFLECT IT UPON YOUR FELLOW BEINGS, WHO GROPE IN DARKNESS AND THE "SHADOW OF DEATH." Drive back the thick clouds of error from their minds; give them to see what they are and what they must be in order to inherit eternal life. Point them to their dear Redeemer, and tell them "JESUS DIED FOR YOU." And however far you have fallen from God, you may yet come to Him, and find present and eternal life. "WITNESSES FOR GOD." (Isaiah xliii. 10.)

SAY TO POOR SINNERS,—

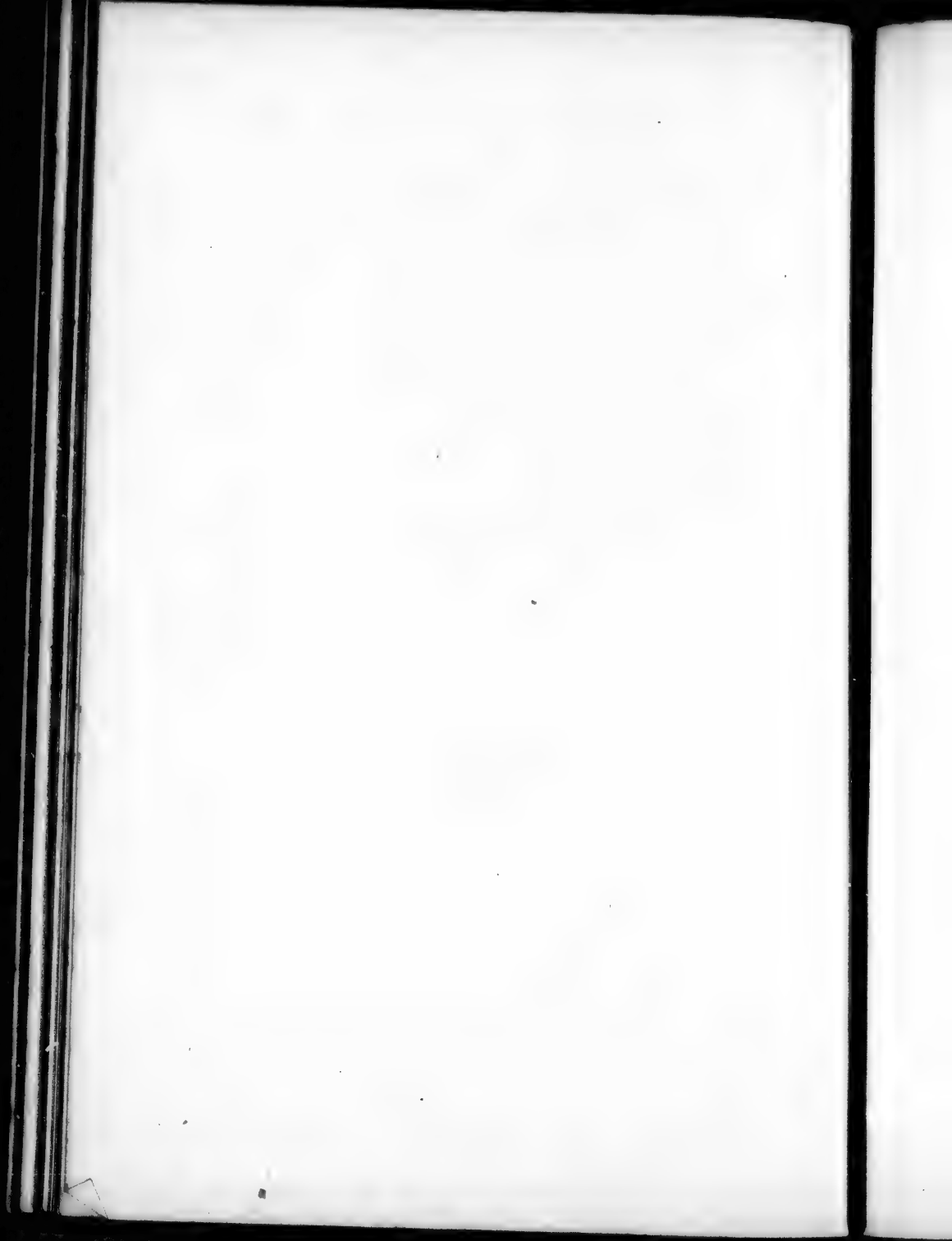
"Sinners, turn, why will ye die?
 God, your Maker, asks you why:
 God, who did your being give,
 Made you with Himself to live;
 He the fatal cause demands,
 Asks the work of His own hands,
 Why, ye thankless creatures, why
 Will ye cross His love, and die?"

"Sinners, turn, why will ye die?
 God, your Saviour, asks you why:"

God, who did your souls retrieve,
Died Himself that ye might live.
Will you let Him die in vain ?
Crucify your Lord again ?
Why, ye ransom'd sinners, why
Will ye slight his grace, and die ?

“ Sinners, turn, why will ye die ?
God, the Spirit, asks you why :
He who all your lives have strove—
Woo'd you to embrace His love :
Will you not His grace receive ?
Will you still refuse to live ?
Why, ye long-sought sinners, why
Will you grieve your God, and die ?”





Children of the Resurrection.

“ First the dead in Christ shall rise,
Then we that yet remain
Shall be caught up to the skies,
And see our Lord again :
We shall meet Him in the air
All rapt up to heaven shall be :
Find and love and praise Him there,
To all eternity.

“ Who can tell the happiness
This glorious hope affords ?
Joy unutter'd we possess
In these reviving words :
Happy while on earth we breathe ;
Mightier bliss ordain'd to know ;
Trampling down sin, hell and death,
To the third heaven we go.”



CHAPTER XXIV.

"CHILDREN OF THE RESURRECTION."

Luke xx. 36.

"**EITHER** can they die any more; for they are equal unto the angels: and are the children of God, being the children of the resurrection." This is one of the mysteries of the Christian's existence, In the morning of the resurrection he shall enjoy special privileges,—and even now, by the light of prophecy and the power of faith, he is able to look forward and see the position he shall take amidst the rising millions of God's elect.

The expressions "RESURRECTION OF THE DEAD," and "FROM THE DEAD," are both used in scripture to designate the future general rising, by the power of God, of the bodies of all men, from the "sleep of death."

This will be an important period in man's destiny; because then will come from the eternal Judge to

him, the doom of wrath, or the sentence of life, which shall produce, either *unending war*, or *everlasting blessedness*,—shall make man eternally, inconceivably, and irrecoverably wretched; or shall introduce him to heaven's light, society and blessedness for ever.

THIS IS A DOCTRINE OF THE BIBLE.

“For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.” (Job xix. 25, 26, 27.)

“But God will redeem my soul from the power of the grave; for He shall receive me.” (Psalm xlix. 15.)

“Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” (Isaiah xxvi. 19.)

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. But go thou thy way

till the end be: for thou shalt rest and stand in thy lot at the end of the days." (Daniel xii. 2, 3, 13.)

"And the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after His resurrection, and went into the holy city, and appeared unto many." (Math. xxvii. 52, 53.)

"Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear His voice. And shall come forth; they that have done good unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.)

"And this is the Father's will which hath sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day." (John vi. 39.) See also (Acts ii. 25, 32); (Rom. viii. 11, 22, 23); (Phil. iii. 20, 21); I. Thes. iv. 13, 17); (I. Cor. 15.)

With the foregoing passages before him, no bible student will question or doubt that the doctrine of the general resurrection is the doctrine of the Bible.

"THERE ARE ALSO THE ANALOGIES OF NATURE."

During the summer months under the heat of the sun, and the fructifying showers of heaven, all nature lives. The fields are covered over with living green; wild flowers in endless varieties

beautify them; the orchard trees are laden with the richest fruits; the leaves of the old forest trees are as green and beautiful as those found upon the tender shrub; the flower-garden is filled with the richest fragrance, and covered with a million of tints of the choicest colouring.

The cattle low in the meadow; lambs skip in gleeful pleasure upon the hill side; the songsters of the wood warble merrily at the break of day, and man partakes of the common joy.

When summer draws to a close, the first cold breath of Autumn comes; the nights are clear and cold; in the morning the ground is covered with hoar-frost; but in a few days the leaves change their colour; first green, then yellow, brown, purple, scarlet, crimson, or madder, according to the variety. These changes indicate their speedy death; for the richest Autumn colourings in nature are only the precursors of that death which winter brings.

In a short time, the leaves have fallen; the grass is withered, the flowers are dead, the birds have ceased their chatter, and all nature is covered with the *snows* of winter; death reigns, and man seeks pleasure from a thousand sources, in order to break the common gloom.

After a while winter wears away; warm *southern* breezes fan our snow-clad vales; the sun's rays become more powerful; the snow of winter melts and

disappears; the ploughman follows the plough; the husbandman casts his seed into the ground; the sun shines, and the showers descend; and in a brief period all nature blooms with life and beauty again.

Every year of time, brings the appearance of life, to be followed by death.

Every year of time also exhibits some feature to remind us of the resurrection.

"THE CHANGE FROM NIGHT TO DAY IS TYPICAL OF THE RESURRECTION."

In the still dark hours of night, man's vision is obscured by the darkness that reigns *universally*, (emblematical of that *darkness* that reigns in death), and all creation is *hushed* into silence, like the silence of the grave. There is a universal pause like that which takes place in the period between death and the resurrection.

The husbandman has returned from the field, and is sleeping the sweet, soft sleep of health. The workshops, which, through the long hours of day, swarmed with life and labour, are now deserted and silent. The trampling of horses, and the rumbling of carriage wheels are not heard. When a man struggles in restless sleep, it is like the struggles of death, for UNNATURAL SLEEP ASSUMES THE ASPECT OF THE LAST AGONY. The eyes start from their sockets; the ears *tingle* with horrid sounds; the nostrils dilate widely; the face, pale and *livid* by turns, is

agitated by wild expressions, and foam gathers upon the clenched teeth, and purple lips. Such is generally the sleep of disease, terror, intemperance or crime.

The day breaks, the darkness passes away, the birds begin to warble, and sleep passes from all created beings. With the freshness of new life, the busy world goes forth to labour. The husbandman is found in the field, the mechanic in the workshop, and all tradesmen and professions are at their calling. The morning of every day is typical of the resurrection.

DEATH IS COMPARED TO SLEEP, AND *waking* TO THE RESURRECTION.

In the beautiful language of Hebrew poetry, we have it written, "*He giveth his beloved sleep.*" Jesus said, *His friend Lazarus sleepeth; but I go, that I may awake him out of sleep.*" (John xi. 11.) And of Jairus' daughter, He said, "*The maiden is not dead but sleepeth.*"

In the sleep of death, there is *unconsciousness* and *inactivity*. In the sleep of time, sorrow is soothed, every pain assuaged, every grief hushed for a time, and even the *anguish of guilt and remorse*, for the time *suspended*. When death comes in his most welcome form, he borrows the garb of *beautiful* and *gentle* sleep.

Sleep, in health, is a necessary preparation for

the active duties of life, whether physical, mental, or moral; and in most diseases it is necessary to recovery. Man, when he rises from a proper amount of sleep, is strengthened and refreshed. His body is rested, and his mind clear. He likewise, in the act of waking, experiences that which is typical of the resurrection morning.

ANOTHER EMBLEM IS TO BE SEEN IN "THE TRANSFORMATION OF THE CREEPING CATERPILLAR TO THE BEAUTIFUL BUTTERFLY."

The caterpillar through many months has the appearance of death. He takes no nourishment; nor does he need any. He sleeps most profoundly till spring comes, the resurrection of the year, so to speak, when all nature awakes to new life. At this period, life is renewed and the caterpillar takes on the characteristic of a beautifully winged butterfly, all tinted with a thousand colorings, animated with life, and prepared to seek its food from countless flowers. These are only a few of the typical representations to be found in nature.

"Then God's saints are to enjoy special privileges." "The wicked shall rise to everlasting shame and contempt." (Dan. xii. 2.) "To damnation." (John v., 29.) "But the righteous into life eternal." (Matth. xxv. 46.)

THEY SHALL POSSESS INCORRUPTIBLE BODIES. "It is sown in *corruption*, it is raised in *incorruption*."

In the grave, the body of the saint, as well as that of the sinner, will *decay* and return to its mother earth ; but the same body will rise from the dead incorruptible. It will be no more liable to loathsome and painful diseases such as afflict humanity here. No wasting malady will seize upon the body after its resurrection, or hasten it to the *dreaded* grave.

This thought should afford special consolations to God's people. The wasting consumption, the putrid cancer, and the million ills to which "flesh is heir," will not afflict them then.

" When they once are entered there,
 Their mourning days are o'er ;
 Pain and sin, and want and care,
 And sighing is no more ;
 Subject then to no decay,
 Heavenly bodies they put on ;
 Swifter than the lightning's ray,
 And brighter than the sun."

" SHALL BE RAISED WITH A GLORIOUS BODY."

When the body of the Christian is consigned to the grave, the most cherished friends will say, "*Bury, my dead out of my sight.*" The poor body, like a dishonoured vessel, is cast into the cold, damp grave. That same body will be raised in glory and CLOTHED WITH LIGHT AND BEAUTY.

God himself will honour it by stamping upon it

His own image. He will make it pure and immortal. The word *glory* implies *dignity*. If desire to understand the dignity to which the Christian will be raised at the resurrection, you must study the promises. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. ii. 7.)

"Be thou faithful unto death, and I will give thee a crown of life." "He that overcometh, shall not be hurt of the second death." (Rev. ii. 10, 11.)

"To him that overcometh will I give to eat of the hidden manna; and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. ii. 17.)

"They shall walk with me in white for they are worthy. He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." (Rev. iii. 4, 5.)

"To him that overcometh will I grant to sit with me upon my throne; even as I also overcame and am set down with my Father upon His throne." (Rev. iii. 22.)

Surely greater dignity could not be conferred upon any person, either in heaven or in earth.

Christian! is it an honourable position to occupy a throne? You will sit upon the throne of the

ETERNAL. Would you feel pleased to wear a crown ? You will be crowned with IMMORTAL LIFE. Do you desire to participate in the triumphs of earthly heroes ? You will finally overcome your *own* and God's *enemies*,—even death itself. Would you feel elevated in the company of the rich and noble ? Be patient, you will walk with Christ in white—in companionship with the King of the Universe. You will be clothed with glory and honor, with majesty and splendor, with excellency and perfection. This glorious COMBINATION WILL BE YOURS FOR EVER.

“YOUR BODIES SHALL BE GLORIOUS LIKE THAT OF CHRIST.”

“Who shall change our vile body, that it may be fashioned like unto His glorious body.” (Phil. iii. 21.)

“For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” (Rom. vi. 5.)

As the body of Christ is spotless, so the resurrection body of the saint shall be free from every stain. The body of Christ was glorious. The saints shall partake of His light, and reflect His radiance.

O, the unspeakable blessedness of possessing a glorious body, like that of our glorious Redeemer !

"SHALL BE RAISED IN POWER."

"Sown in weakness, raised in power." One of the marked effects of disease here is that of weakness. When the powers of the body are fully exhausted, man dies. A common expression just before dying is, "*I feel very weak.*" In proportion as men lose their health they lose their strength.

The poor consumptive will tell you, "*I have no pain but I feel very weak.*" "I cannot endure as I once could." And as the disease progresses that weakness increases till death takes place.

Christian reader, we place before you the dark side of your destiny, that the sunny side may appear the more glorious. YOU SHALL RISE IN POWER. You shall not feel the weakness of *disease, decay, and death*; but the strength that belongs to endless life—to eternal youth. Your powers of vision shall never grow dim amidst the glories of celestial light. The services of heaven will be eternally rendered there, for "*There is no night there.*"

Yet you will never grow weary. Here you may praise God from morning until evening, but you will require

"Tired nature's sweet restorer—balmy sleep,
Which like the world its ready visit pays."

There you will never feel the want of sleep or rest.

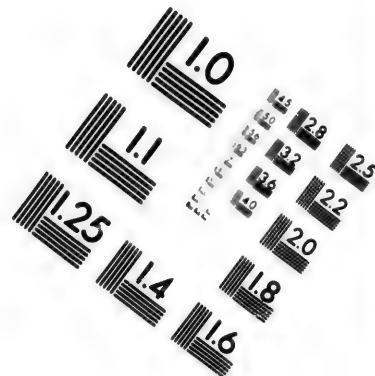
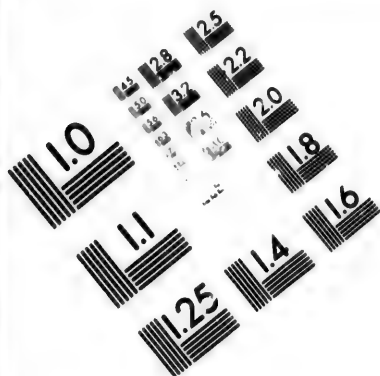
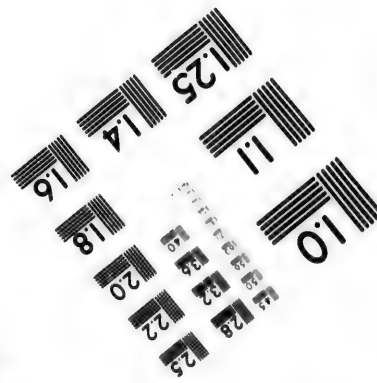
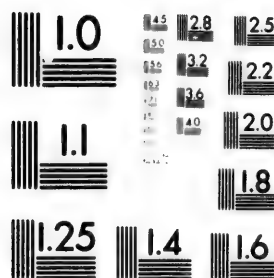


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There the sainted will never experience the depressing influence of earth, for they "*shall be raised in power.*"

"YOUR RESURRECTION BODY SHALL BE SPIRITUAL."

Though the body deposited in the grave will rise again, it will not need the same animal organization—will not require the same supports it does here, such as rest, sleep, food, exercise, clothing, change of air, or the care of a physician. The word *natural* means *animal*, the word spiritual stands opposed to it, and shows that the same body will not be organized in the same way, be governed by the same laws, or be sustained by the same means.

As to what that *spiritual* body will be, it is an *unrevealed* mystery. There are two or three things we may suppose. It is spiritual, therefore can live without physical nourishment. It is immortal, therefore not liable to sickness, pain or death. It will live as spirits live, exercising its powers without *waste, weariness, or decomposition.*

"IT IS SOWN A NATURAL BODY AND RAISED A SPIRITUAL BODY." (I. Cor. xv. 44.)

"Vanish then this world of shadows;
 Pass the former things away;
 Lord appear! appear to glad us,
 With the dawn of endless day!"

O conclude this mortal story,
 Throw this Universe aside !
 Come Eternal King of Glory,
 Now descend and take Thy bride ! ”

Can anything more blessed be conceived than to live forever amidst heaven’s blessedness—without feeling the ills attendant upon human life ?

“YOU SHALL SHARE IN THE FIRST RESURRECTION.”

But every man in his own order ; Christ the first fruits, afterward they that are Christ’s at His coming. (I. Cor. xv. 23.) “ For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first.” (I. Thess. iv. 16.) “ This is the first resurrection. Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.” (Rev. xx. 5, 6.)

Theologians differ in their views upon these important passages. Some have maintained that the *sainted* dead will literally *rise* first in point of time, and reign a thousand years with Christ upon the earth, before the general resurrection. Others contend that this is in opposition to the teachings of the *entire* Bible. Others think that only *one* passage, (that in Rev. xx. 5,) favours the *idea* of a distinction

of time between the resurrection of the righteous and the wicked.

The passage in I. Thess. iv. 16, refers to the fact that the dead in Christ shall rise before the living Christians are *changed*, (see vs. 17) Then they which are alive, &c. Several objections may be presented against the *idea*, that any distinction of time will exist between the resurrection of the righteous and the wicked, or that it is taught in, Rev. xx. 5, 6.

1st. It would not be consistent with all the other passages which refer to the *resurrection*. They speak of the resurrection as general. (Compare Matth. xxv. 41; John v. 28, 29; Rom. ii. 7; I. Cor. xv. 23; Phill. iii. 20, 21; II. Thes. i. 10; Heb. ix. 28; I. John ii. 28, 29, iii. 2.)

2nd. If the *first resurrection* means, that those who thus rise shall be clothed with immortal and glorified bodies, we do not need the assurance found in verse 6th, that on such the second death hath no power. That must necessarily follow. If, however, it refers to men in the best times of the church, yet in the body; but in whom is revived the principles and spirit of the martyrs; or who have risen with Christ to that enjoyment, and are yet to die. there would be propriety in saying, "Though their bodies die, on them the second death shall have no power."

3rd. If the first resurrection must be regarded as

literal, it would follow that all who have not died, and therefore could not share in the first resurrection, are given over to the power of the second death.

4th. There is no reference here to *all* the saints, but only to one class—the MARTYRS. "*Those who were beheaded for the witness of Jesus,*" and *those who had not worshipped the beast.* It seems most likely to refer to the fact that during the spiritual reign of Christ, the spirit and principles of the martyrs shall be revived. And MEN SHALL LIVE ON EARTH AS THOUGH THE BEST SAINTS AND MARTYRS HAD RISEN FROM THE DEAD, WHEN THE WILL OF GOD SHALL BE "DONE ON EARTH, AS IT IS IN HEAVEN."

The ruling influence in the world will be the religion of the Son of God, and the principles such as have governed the most holy of His people. The Bible plainly teaches the doctrine of a general resurrection. If, in the passages where the words "*first resurrection*" are employed, there is any reference to the resurrection of the body, it can only mean that the saints shall have a more honoured place, or a FIRST PLACE IN THE PRIVILEGES OF THAT DAY.

Hence it will be of more importance to them than any other beings in the universe, for they shall be glorified with Christ. The Apostle Paul says "*When Christ who is our life shall appear, then*

shall ye also appear with him in glory." (Col. iii. 4.)

The doctrine taught in this passage is, that in the resurrection, Christ shall appear as the Judge of the world, and all believers who have received from Him the blessings He has purchased by His death shall be sharers in His glory. THEY SHALL "AWAKE UP IN HIS LIKENESS." "Blessed and holy is he who hath part in the first resurrection." In that day the children of the resurrection shall be *recompensed*. (Luke xiv. 14.) Our Saviour speaks as follows of those who *manifest* towards the poor the Divine principle of Christian charity: "The poor cannot recompense them, but they shall be recompensed in the resurrection of the just."

That day to the Christian will be a day of rewards. READER, are you an earnest Christian? Have you given up all things opposed to the mind and will of Christ, and made choice of Him and His service in preference to all else in the world? If so, blessed has been thy choice. Hast thou laboured with zeal in the Master's cause? To you it shall be said, "WELL DONE GOOD AND FAITHFUL SERVANT, BECAUSE THOU HAST BEEN FAITHFUL OVER A FEW THINGS I WILL MAKE THEE RULER OVER MANY THINGS—ENTER THOU INTO THE JOY OF THY LORD!"

"And must this body die ?
This well wrought frame decay,
And must these active limbs of mine
Lie mouldering in the clay ?

"Corruption, earth and worms
Shall but refine this flesh ;
Till my triumphant spirit comes
To put it on afresh !

"God my Redeemer lives,
And ever from the skies
Looks down, and watches all my dust
Till He shall bid it rise !

"Arrayed in glorious grace
Shall these vile bodies shine ;
And every shape, and every face
Be heavenly and divine !

"These lively hopes we owe,
Lord, to Thy dying love ;
O may we bless Thy grace below,
And sing Thy power above !

"Saviour, accept the praise
Of these our humble songs ;
Till tunes of nobler songs we raise
With our immortal tongues."

Epistles of Christ.

Justin Martyr informs us that he left philosophy and became a Christian scholar through beholding, with admiration, the innocent and godly lives of the primitive Christians. When he heard them pray for the good of those who plotted their ruin, he became convinced that their religion was not human. To him they were epistles of Christ, for in them he could read the teachings of their Master.

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CHAPTER XXV.

"EPISTLE OF CHRIST."

II. Cor. iii. 3.



IN the second verse the Apostle says, "Ye are our epistle written in our hearts, known and read of all men." (II. Cor. iii. 2.) Corinth was a wealthy, proud, and polluted city, wholly given up to corruption,—exceedingly debased. There the Apostle Paul preached, and was instrumental in the conversion of souls. From that city came the most bitter persecutors of that saintly labourer. He writes in defense of himself that he does not try to prove himself an Apostle by his great ability, or by any special *oratorical* display, but simply refers to THEIR CONVERSION, as an epistle of recommendation to himself, and as an attestation of his call to the Christian ministry.

Ye who were debased by sins, are now holy Christians. This was to the Apostle sufficient evi-

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eir Master.

dence that he was called to be an Apostle of the Lord Jesus Christ, and the same is manifested before the world.

"YE ARE OUR EPISTLE," "WRITTEN IN OUR HEARTS." As we behold the great change which has been effected in your lives, we see that we have not *laboured* in vain; nor spent our strength for nought. "*And read of all men,*" the same may be *seen by others.*

But lest the Apostle should seem to take glory to himself, he adds, "For as much as ye are manifestly the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." (II. Cor. iii. 3.) The Apostle evidently meant to convey the idea that, "This change is wrought in you by *Christ through the Spirit.*" We are only His instruments. By holy living ye convince us, that the work wrought in you is the work of Christ; and that we have been made honoured *instruments* in its accomplishment, and ye manifest the same unto the world.

In reading an epistle, you are sometimes enabled to form a fair judgment of the CHARACTER OF THE WRITER. If he is a worldly, thoughtless man, it will manifest itself. If he is a devoted Christian, you will read it in words of living LIGHT. When you behold a devotedly pious man, in every thought,

word and action of his, you see Christ, as though He had written to you a letter concerning Himself, and Jesus also sees Himself in him.

"HIS PURITY IN THE MIDST OF DEFILEMENT."

The Christian's dwelling place may be in the city of Satan ; (Rev. ii. 13,) in a polluted Sodom, where sin is universal, where corrupt influences are many, and temptations are great : where he has had many foes, and much persecution. Jesus knows the peculiarity of his position ; his fidelity is more *marked*, because of the *trials over which he has triumphed*.

Thousands become Christians in times of spiritual prosperity ; when the Christian is beloved above all other people, and his name popular with the masses, for then it will serve their interests to become *Christians*. But times being changed, the cloven foot of practical Atheism is sometimes more admired than the most lovely graces of Christian life, and to profess Christianity, is like swimming against the tide ; flying against the wind, and fighting against the storm.

Ye are the epistles of Christ if ye retain the Christian name and faith in the days of *persecution* and *trial*. Some there were who did this in martyrdom, and by their fidelity did more good to the souls of men than they possibly could have done in the more favoured times of the Church. Thous-

ands in *adversity* deny the "Lord who bought them." "He who stands fast" is in very deed an "*epistle of Christ*."

BISHOP LATIMER, having one day preached before King Henry the VIII. a sermon which displeased His Majesty, was ordered to preach again on the next Sabbath, and to make an apology for the offence he had given. After reading his text, he began his sermon thus: "Hugh Latimer, dost thou know before whom thou art this day to speak? Before the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offendest. Therefore take heed that thou speakest not a word that may displease. But then consider well, Hugh, dost thou not know from whence thou comest, upon whose message thou art sent, even by the great and mighty God WHO IS ALL PRESENT, and who beholdeth all thy ways; and who is able to cast thy soul into hell! Therefore take care thou deliverest thy message faithfully."

After so speaking, he proceeded with the same sermon he had preached on the preceding Sabbath, but with considerable more energy. The sermon ended, the court was full of expectation to know what would be the fate of this honest, and plain dealing bishop. After dinner the king called for Latimer, and with a stern countenance asked him, "how he dared to be so bold as to preach in such a manner?" He, falling on

his knees, replied, "His duty to his God and to his prince had enforced him thereto, and that he had merely discharged his conscience in what he had spoken."

Upon which the king, rising from his seat and taking the good man by the hand, *embraced* him, saying, "*Blessed be God I have so honest a servant.*"

Brethren in Christ your conflicts may be many, your foes may multiply, trials of your faith may come thick and fast, but be careful that you hold fast your faith in Christ. In the sunshine of prosperity fidelity will not be difficult. If you are the "epistles of Christ," the furnace will only purify you. "*Ye are the epistles of Christ if ye do the works of Christ.*" Your Master went about doing good. The early Christians laboured many ways for the good of souls, and the honour of Jesus. They prayed, believed, exhorted, and performed acts of self-denial for the good of others; and by their works they were the "Epistles of Christ read by all men."

Men saw them by faith live above the world, and by works live superior to it. Many of those works may be enumerated. We shall confine ourselves, however, to the one that is the *main spring* of all the others—THAT OF CHARITY. The exhibition of this grace has done more than any thing else to honour Christ.

The apostle Paul says, "Though I speak with the

tongues of men and angels and have not charity, I become as a sounding brass or a tinkling cymbal." (I. Cor. xiii. 1.) Though I have the gift of tongues and could speak in many languages, could preach and pray like an angel, without charity my speech would be like the "*sounding brass or tinkling cymbal.*"

"WHAT IS CHARITY?" It is not the gift of prophecy. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (I. Cor. xiii. 2.) You may indeed be wise; may know by the inspired word the tremendous events of the future, and possess the power to penetrate the *profoundest mysteries*, having faith to soar above mountains of difficulty, and, if destitute of charity, you are "*nothing.*"

You may be benevolent and self-sacrificing—may give all your goods to feed the poor, and your "*body to be burned,*" and if you have not charity, it will profit you nothing. (I. Cor. xiii. 3.) CHARITY MEANS LOVE, it has many qualities.

"IT SUFFERETH LONG."

If you have charity you will endure injuries, reproaches, and unkindnesses, without the feeling of revenge, or desire to retaliate. A pious local

preacher, in connexion with the Methodist denomination, sought employment in the city of London, England. A situation was offered him in a workshop where there were many infidels. He accepted it, and no words can paint the miseries of the first few weeks he spent among them. The only thing that consoled him was the words, "CHARITY SUFFERETH LONG." After a little time, he was advised by Christian friends to give up his situation, and seek one among Christians; soon one was offered him.

This suggestion became to him a subject of deep thought; he said to himself, "If I leave this place, it will preclude the possibility of my ever doing any good to these poor infidels; changing places would be certainly more pleasant to myself, but perhaps by remaining among them and 'suffering long,' as a '*living epistle of Christ*,' they may see the Saviour in my life, and turn to him with purpose of heart." He decided to remain among them, and bear all things for Christ, and for these poor straying 'sheep.'

He kept his word. After four months had passed away, one day a fellow-workman smote him upon the right cheek, using the words of Scripture, "*If he smite thee on the right cheek turn to him the other also.*" The patient Christian lifted his left cheek for a second blow. The whole company of infidels stood astonished, and said one to another, "There is no one among us who could stand that."

'There must be special power in this religion. Through the influence of that bright example, nearly the whole of the workmen became true "epistles of Christ."

"CHARITY IS KIND."

Hatred is one of the characteristics of the carnal mind. It prompts to unkindness of expression—to harshness and severity toward others. It produces a desire for revenge. Charity is the very reverse of this. It is kind, polite, gentle, and courteous. It seeks the GOOD OF OTHERS. This quality is seen in the desire to promote the welfare and happiness of all around you.

The Christian possessing charity is affable, gentle, tender, and loving. That pious female who goes from house to house visiting the sick and poor, relieving their necessities, giving them words of cheer, and helping them to Christ and to heaven, is a true "*Sister of Charity*," and an "epistle of Christ," showing to the world one of the choicest graces of Christian life.

"CHARITY ENVIETH NOT."

A charitable person is never envious at the prosperity of others. Envy is one of the worst passions of the human heart. It is often felt toward those who are friends of the person who feels it.

It is a feeling of pain, disgust, uneasiness, and often hatred of others, because of their special accomplishments of mind, advantages of birth, rank, fortune, or brilliant success in their pursuits.

“Base envy withers at another’s joy,
And hates the excellence it cannot reach.”

Envy has no place in the heart that is filled with charity. Such a soul loves to see another’s prosperity. Such a heart takes delight in special gifts or favours conferred upon others. *He will do what he can and thank God others can do more.*

Why should one feel envious at another because of superior mental attainments? These may have been secured by toil; by burning the “midnight lamp,” even to the sacrifice of health.

Neither should we feel envious at another because he may be our superior in point of birth, rank, or wealth. If you could draw aside the vail and view the motions of the inner soul of such, you might see it rent with a pang of anguish quite equal to that, which those feel, who are not thus favoured. Feel not envious at another because of his successes in worldly or religious enterprizes; for they may have been secured by heart-burning labour.

As the “epistles of Christ,” you should show to the world that *envy* has no place in your heart. By such an example, you will do much to put it

down in unregenerated men, and assist the church to free itself from its influence.

"CHARITY VAUNTETH NOT ITSELF, IS NOT PUFFED UP, DOTH NOT BEHAVE ITSELF UNSEEMLY." Charity is not a *boaster* or *braggart*. The man, who has charity says but little about his own goodness. SELF IS NOTHING: "*Christ is all in all.*" The devoted Wesley could say, "*I am a sinner saved by grace:*" and the Apostle Paul speaks of himself, as "*Less than the least of all saints.*" In all the relations of life, the Christian is *amiable, true, humble* and *self-sacrificing*. Such cannot fail to be an "epistle of Christ."

Charity is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. "Beareth all things, believeth all things, hopeth all things, endureth all things."

"Charity never faileth:" but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away "And now abideth faith, hope, and charity, these three; but the greatest of these is charity."

BY ALL THESE THINGS SHALL MEN KNOW THAT YE ARE THE "EPISTLES OF CHRIST."

"Go while the light is beaming,
Ere the evening shadows fall;

Rest not in idle dreaming,
 While want and suffering call.
 Gloom and gladness here are blended—
 Earth has many a dreary lot—
 Rise and work till life be ended—
 Hearts are bleeding—linger not,

“Go where poverty and sickness
 Shroud the poor in lonely grief ;
 Wake the sleeping pulse of gladness,
 Bring the fainting hearts relief,
 Tho’ their fate be dark and lonely,
 God still watches o’er the poor ;
 And to those who kindly aid them,
 Heaven’s sweet promises are sure.

“Let the gifts thy God hath lent thee,
 Freely from His gracious hand,
 Still be used as best thou knowest,
 Will fulfil His wise command.
 Every act of faithful duty—
 Every gift of kindly love,
 Blossoms in immortal beauty,
 In the world of life above.”

E. H. DEWART.



Sheep and Lambs.

“ By Thy Spirit, Lord reprove,
All my inmost sins reveal ;
Sins against Thy light and love
Let me see, and let me feel ;
Sins that crucified my God,
Spilt again Thy precious blood.

“ Jesus seek Thy wandering sheep,
Make me restless to return ;
Bid me look on Thee and weep,
Bitter as Peter mourn,
Till I say by grace restored,
Now thou know'st I love Thee, Lord.”



CHAPTER XXVI.

"SHEEP AND LAMBS."

John xxi. 15, 16.



THIRCE in this chapter are Jesus' followers, according to their weakness or strength named sheep and lambs. There are thousands in our age, who cannot appreciate the beauty of the figures here employed.

Now-a-days when persons are compared to *sheep* or *lambs*, it is in *derision*.

Do they look foolish or shame-faced? It is said they look *sheepish*. Are they wild and unintelligent? they are named *sheep*. Do they run before their enemies (as in times of war), in wild and shameful confusion? They are said to "*run* like a flock of sheep."

In the Bible, sheep and lambs are used figuratively to illustrate the wanderings of the prodigal. (Isaiah liii. ;) and the *innocence*, *purity* and *perfection* of God's saints. The Master Himself is called the

"Lamb of God which taketh away the sin of the world." (John i. 29.) And Isaiah tells us, "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." (Isaiah liii. 7.)

WHAT HAS MADE THE CHANGE? When the Scriptures were written, men thought less of money-making than of making life happy. In the pastoral lives of the ancients, their flocks were cared for with as much tenderness as are the children of this generation.

If flocks are kept now, it is to gratify the money-making tendencies of the age. The profits arising from them only occupy attention. The love of money destroys every feeling of tenderness. In the Bible, and from the pulpit alone, is this simile employed now.

In the Scriptures, every instance where this figure occurs refers either to CHRIST OR HIS PEOPLE. Is God angry with His people? The psalmist says, "O God why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of Thy pasture?" (Psalm lxxiv. 1.) Does He lead His people through the wilderness? It is said, "He made them to go forth like sheep." Are the people of God in danger? Is the hand of persecution raised against them? It is said, "Yea, for Thy sake we are killed all the day long: we are counted

as sheep for the slaughter." (Psalm xliv. 22. Rom. viii. 36.)

Are the people of God prosperous and happy ? They triumphantly exclaim, "*So we are Thy people and sheep of Thy pasture,*" (Psalm lxxix. 13.) "For He is our God : and we are the people of His pasture and the sheep of His hand." (Psalm xcv. 7.) "We are His people and the sheep of His pasture : enter into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and bless His name." (Psalm c. 2, 3.)

Do they wander from His paths ? They go "*astray like a lost sheep.*" (Psalm cxix. 176.) "All we like sheep have gone astray : we have turned every one to his own way : and the Lord hath laid on Him the iniquity of us all." (Isaiah liii. 6.) "They are a sheep having no shepherd." (Matth. ix. 36.) In the day of judgment Christ shall separate the righteous from the wicked as a "shepherd divideth his sheep from the goats." (Matth. xxv. 32.)

In this simile you have portrayed several characteristics of the Christian :

"INNOCENCE."

"Albert," said a young man to a Christian friend, "How pure must a person be to be a Christian ?" "AS SPOTLESS AS A LAMB ; while there is the pres-

ence of guilt and sin in the heart, you are not a Christian," was the reply.

"SPOTLESS AS A LAMB," "INNOCENT AS A LAMB," are often used to illustrate Christian purity. The lamb, because it was without spot or blemish, was chosen among the many creatures of God, and offered in sacrifice to Him. There are three things implied in innocence: "FREEDOM FROM GUILT," HARMLESSNESS, AND PURITY. The Latin *innocentia*, the Italian *innocenze*, also the Spanish *inocencia*, and the French *innocence*, all contain these three ideas. Will they apply to man in his recovered state? It is commonly said all men are sinners. The words of Jesus are often used: "*Let him who is without sin cast the first stone.*" True, such is man's state by nature; but when saved and sanctified, that guilt is removed, and the heart cleansed from all sin. "*Its last remains are taken away,*" and the disposition is implanted in the soul to do good to the bodies and souls of men.

The desire to do harm is destroyed. "If any man be in Christ he is a new creature, old things are passed away, behold all things are become new." (II. Cor. v. 17.) "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I. John v. 18.)

You have examples of this state in nearly all

churches, in the men who walk in the footsteps of the Lamb of God,—their sins are forgiven—they labour to do good only—they are harmless and undefiled, and separate from sinners,—they keep themselves unspotted from the world.

The Jews regarded all men innocent who complied with the letter of the law,—who were not disobedient to the will of God as taught in the law, “Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of my salvation.” (Psalm xxiv. 3, 4, 5.) As Christians, we believe that innocence can only be attained in connection with the forgiveness of sins and the sanctification of our natures. Innocence cannot exist where sin is present. Christian innocence does not come of obedience to the law, but through the sanctifying grace of Christ. *The Christian is washed and made white in the blood of the Lamb.*

“THE INFLUENCE OF THIS INNOCENCE UPON ITS POSSESSOR.”

It is his defence. Like polished armour it *adorns* and it *defends*. Christ by the innocency of His life stood forth as the light of the world,—and He gathered multitudes to His light. He was the spot

less Jesus, and thousands who gathered around Him became pure, and in their turn exerted a benign influence upon the character and destiny of others.

A corrupt heart contaminates all who come in contact with it. A guiltless, pure and harmless soul holds a powerful influence over the hearts and lives of others. The most corrupt characters are softened in the presence of innocence; the most ferocious tamed, soothed, and led captive by it.

“There is no courage but in innocence,
No constancy but in an honest cause.”

—SOUTHERN.

In the picturesque valley of ———, one of the most romantic rides in the Dominion of Canada, is to be found, the mountains on either side reaching to the clouds of heaven. At the base of these mountain eminences rest the dwellings of an intelligent *peasantry*, many of whom are noted for their innocence of life, while others are “desperately wicked,”—as is the case in nearly all mountain regions.

In the year 1858 there commenced among the inhabitants a blessed work of revival, more than a hundred souls were converted to Christ. There was one man among the number whose heart was as hard as the rocks of the mountains where he lived. He would not yield to the influence of the Spirit. Among the number of converts was a little boy only

ten years of age; so innocent was his character, so pure his life, that the strong man could not resist the influence of his example. He became a Christian, and at one of the social means of grace, said, pointing to the little lad, "*That boy is my spiritual father.*"

Christian innocence is your best defence through all your conflicts with men and things. In Bunyan's *Pilgrim's Progress*, when the pilgrims came to the MOUNT OF INNOCENCE, they saw a man clothed in white, and two men, Prejudice and Ill-will, continually casting dirt at him. The dirt in a little time would fall off again, and his garments look as clean, as if no filth had been cast upon him. The pilgrims said "What *meaneth* this?" And the shepherds answered, "This man is named GODLY-MAN, and his garment is to show the *innocency* of his life; those who throw dirt at him are those who hate his *well-doing*; but as you see the dirt will not stick upon his clothes, so it will be with him that liveth *innocently* in the world."

Men may charge you with neglect of duty, but you are consoled with the thought that you are innocent. The silent slanderer may asperse your character. You feel a sense of security because you are innocent. Your rest is not disturbed by persecuting foes, because you are not guilty. THE INNO-

CENT LAMB MAY SLEEP SWEETLY WHEN THE RAVEN-
OUS WOLF IS NEAR.

“ Against the head which innocence secures,
Insidious malice aims her darts in vain,
Turned backward by the powerful breath of heaven.”

“ MEEKNESS.”

The names given by Christ to His followers, “ MY SHEEP,” “ MY LAMBS,” stamp upon their character meekness, for the lamb is the symbol of meekness. This word, with slight changes, is found in several languages. In Danish *myg*, *soft*, *pliable*; in the Swedish, *mjuk*; and in the Spanish, *migs*, signifying gentle, meek; in the Portuguese, *meigs*, meaning mildness of temper, not proud, not easily provoked, *soft*, gentle, quiet, humble, modest, unresenting, submissive, and forbearing.

Christ left to His followers an example of the spirit of meekness. In the poetic words of Isaiah, He says, “ He was oppressed and He was afflicted, yet He opened not His mouth : He is brought as a lamb to the slaughter, and as a sheep before His shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment, and who shall declare His generation ? for He was cut off out of the land of the living, for the transgression of my people was He stricken. And He made His grave with the wicked and with the rich in His

death, because He had done no violence, neither was any deceit in His mouth." (Is. liii. 7, 8, 9.) Jesus Christ in the judgment hall fulfilled what was spoken of Him. The high priest sat in judgment, and before him stood Christ and His accusers. "And when He was accused of the chief priest and elders He answered nothing." (Matth. xxvii. 12.) "Then said Pilate unto Him, Hearest thou not how many things they witness against Thee? And He answered him never a word, insomuch that the governor marvelled greatly." (Matth. xxvii. 13, 14.)

BRETHREN HERE ARE IMPORTANT LESSONS TAUGHT BY JESUS. If you have any enemies love them. If it is in your power to injure them, embrace them. If it is possible to do them ill, do them good instead. If you desire to pacify an enemy, be *meek* toward him.

Through the spirit of *meekness* you can do more to gain over a foe than by many learned arguments. A meek man, turns all things into good, will magnify his own failings, and limit the failings of others. He is at peace with himself and all mankind.

He who can thus control himself can conquer himself; he is a lord of the world, a friend of Christ, and an heir of heaven.

GOD'S SHEEP AND LAMBS ARE LIABLE TO GO ASTRAY FROM HIM AND HIS FOLD.

In eastern countries it often occurred that sheep

went astray, as is taught by Isaiah, and a Greater than Isaiah. Christ, in His parable of the "Lost Sheep," has said, "How, think ye, if a man hath an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily, I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father, which is in heaven, that one of these little ones should perish." (Matth. xviii. 12, 13, 14.)

The mountain ranges in the east are often covered with roaming sheep and goats. Here and there may be seen low flat buildings in sheltered places: these are sheep folds. They are called *MARAH*. In some seasons of the year, when the nights are cold, they furnish places of refuge both for shepherds and their flocks.

Towards evening large companies of sheep may be seen coming from all directions, converging to a single point; coming with the order and regularity of an army; their shepherd coming before them, they follow after, and the dogs bring up the rear. Some of the sheep keep near the shepherd and follow him whithersoever he goes, while others stray about on either side, or loiter far behind; and he often turns around and scolds them in a sharp, stern

cry. They are thus taught to follow and not to stray away into unfenced fields of corn which lie so temptingly on either side. Any one who thus wanders is sure to get into trouble; and when a sheep wanders beyond the reach of the shepherd's voice he cannot find his way back, unless sought and found by the good shepherd. **HOW TRUE TO LIFE.** Nothing can be more oriental, and even biblical, than these several *scenes* in pastoral life in the east.

From all accounts given us by travellers in the east, we learn that the sheep which stray from the shepherd, are those which roam about, or follow their shepherd at a distance. The sheep that follow close to the shepherd never go astray,—A GOOD REPRESENTATION OF STRAYING CHRISTIANS, for those who live near to Christ, do not wander from His fold. The men who are found every Sabbath day in the sanctuary, as often as possible in the prayer circle and social means of grace, who commune with God in private and seek at all times to do His will, are not STRAYING CHRISTIANS.

The shepherd sometimes is obliged to speak sharp and cross to his straying sheep. So the Saviour has sometimes to speak in judgment to those who are wandering from Him, in order to bring them back to His favor.

Reader, perhaps this may be applicable to you. Many years ago when you and the companion of

your life commenced to traverse the rugged steps of time, you were both devoted and happy Christians. You made each other many *promises*. **HOW THESE PROMISES SOOTHED LIFE.** You promised never to grow cold to each other or to God. The cares of life multiplied, only a year or two had passed away, when your prayers in retirement became less frequent, family prayer was occasionally omitted, and sometimes a trifle kept you from the house of God.

The Good Shepherd addressed you in tones of admonition. He said to you, "*Strive to enter in at the straight gate; for many I say unto you shall seek to enter in and shall not be able.*" "*Watch and pray that ye enter not into temptation. Again I say unto you, watch.*" Did you heed His counsel? No, like lost sheep you went astray from Him. Then He spake to you in judgment. He took from you a loved little one, and when you had borne him to his resting place, you retired together to a private room, and upon your bended knees, and with joined hands, you promised each other that you would seek again the Shepherd's approval.

As a sheep which had gone astray you returned to Jesus, who is the Shepherd and Bishop of your souls. Remember all through life it is only in the presence of the Good Shepherd that you can be safe and happy!

The eastern shepherd with large flocks has sometimes to cross broad, swift rivers. Some of the sheep enter with the shepherd *courageously*, and cross without fear. The loved ones keep hard by the footsteps of the shepherd. Whether passing through meadows, by the still waters, feeding upon the mountains, wading through rivers, or resting at noon beneath the shadow of great rocks. Some enter the river, but in doubt and alarm, sometimes far from the guide, and miss the ford and are carried down the river.

Those who stray from Jesus leave their true course
AND THEREBY COMETH THEIR DESTRUCTION.

Some, though weak, dash into the river, not wanting courage; but they are feeble; the Good Shepherd sees it, and stretches out His hand of mercy to their rescue. He holds them in His bosom and saves them from perishing. The lambs of Christ's flock are feeble; they make many false steps; but Jesus the Good Shepherd knows their feebleness and gathers them into His arms.

Christian, you are taught in this chapter to cultivate lamb-like *innocence*. LIVE AS "SPOTLESS AS A LAMB." Imitate the gentle lamb in MEEKNESS. Your Master did this, "for He was led as a lamb to the slaughter and as a sheep before his shearers." (Isaiah liii. 7.)

The servant is not above his Lord. BE NOT ASHAMED TO TAKE THE PATH YOUR MASTER TROD.

As a lamb you are liable to wander from the Saviour's fold, therefore watch and follow close to the Good Shepherd. If you wander from Jesus, you cannot find your way back to Him, unless the Good Shepherd seeks you. Loiter not then behind, or turn to the right or left, or you will meet with many foes and dangers. The only place of safety is near the Shepherd's side.

If you wander, and He speaks to you in judgment, don't wonder; rather feel amazed at His long suffering and gentleness. If in danger, be not afraid; you are one of His flock, and he says, "*Fear not, little flock, it is your Father's good pleasure to give you the kingdom.*"

" See Israel's gentle Shepherd stands
With all engaging charms ;
Hark how he calls the tender lambs,
And folds them in His arms.

" Permit them to approach He cries,
Nor scorn their humble name ;
For 'twas to bless such souls as these
The Lord of angels came."

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Children of Light.

"Among whom ye shine as lights in the world. (Phil. ii. 15.)
The image here is not improbably taken from *light-houses* or places
on a dangerous coast, to apprise vessels of their peril, and to save
them from shipwreck. So the light of Christian piety shines on the
dark world, and on the dangers of the voyage we are making."

BARNES.

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CHAPTER XXVII.

"CHILDREN OF LIGHT."

Luke xvi. 8.



At the commencement of this chapter, it has been thought proper to present a few names in contrast, showing the very superior condition of the people of God.

1. "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." (John v. 35.)

2. "But ye brethren, are not in darkness, that that day should overtake you as a thief." (I. Thess. v. 4.)

3. "Ye are all the children of light and the children of the day: we are not of the night, nor of darkness." (I. Thess. v. 5.)

4. "Therefore let us not sleep as do others, but let us watch and be sober." (I. Thess. v. 6.)

5. "Let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." (I. Thess. v. 8.)

1. "They were the children of fools, yea children of base men; they were viler than the earth." (Job xxx. 8.)

2. "The fear of the Lord is the beginning of knowledge, but fools despise wisdom." (Prov. i. 7.)

3. "Professing themselves to be wise they become fools."—(Rom. i. 22.)

4. "For they that sleep sleep in the night, and they that be drunken are drunken in the night." (I. Thess. v. 7.)

5. "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes." (I. John ii. 11.)

Phil. ii. 15.)
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and to save
shines on the
king."

BARNES.

Jesus said "the children of this world were wiser in their generation than the children of light," and the people of this world have employed the same to exhibit their supposed superiority over the children of light. They should remember that our Lord calls His disciples by the superior name of "CHILDREN OF LIGHT," while the unsaved He names the "*Children of this world.*"

The expression "Children of," signifies parts of the same family, hence "Children of Israel," "Children of Edom," "Children of Moab," are a people who claim a common origin, and take pride in preserving the name of their progenitors. Homer often calls the Greeks, "children of the Greeks," and the Trojans, "children of the Trojans." So we designate the Jews, "the children of the East." All mankind we sometimes call "the children of Adam," and "the children of men."

The wicked are called the "Children of the wicked one" (Matt. xiii. 38.), "Children of hell" (Matt. xxiii. 15.), "Children of the bondwoman" (Gal. iv. 30.), "Children of base men" (Job xxx. 8.), "Children of fools" (Job xxx. 8.), "Children of strangers" (Isaiah ii. 6.), "Children of transgression" (Isaiah lvii. 4.), "Children of disobedience" (Eph. ii. 2, Col. iii. 3.), "Children of the flesh" (Rom. ix. 8.), "Children of iniquity" (Hos. x. 9.), "Children of pride" (Job xli. 34.), "Children of

this world" (Luke xvi. 8.), "Children of wickedness" (II. Sam. vii. 10.), "Children of wrath" (Eph. ii. 3.), "Children in whom there is no faith" (Deut. xxxii. 20.), "Children that will not hear the law of the Lord" (Isaiah xxx. 9.), "Children that are corrupters" (Gal. i. 4.). Thus the expression, "CHILDREN OF," &c., took its origin.

The Divine Being in calling His people "the children of light," names them after Himself. He is the "*Father of lights, in whom there is no variable-ness, neither the shadow of a turning.*" (James i. 17.), and what *Jesus* calls himself, may be inferred from the passage, "Then spake Jesus again unto them "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.'" (John viii. 12.) In prophecy it is said, "arise, shine, for thy Light is come and the glory of the Lord is risen upon thee." (Isaiah lx. 1.)

John spake of Him as the "TRUE LIGHT." "That was the true light which lighteth every man that cometh into the world." (John i. 9.)

"CHRISTIANS! when God calls you the "Children of the light," and the "Lights of the world," He represents you as links in that glorious chain of spiritual beings, from the most glowing seraph before the throne of God down to the last of all His saints. In that chain, there are millions of bright and happy creatures, thousands of glowing angels,

and the saved and sanctified above "Who came up out of great tribulation."

John saw in vision a white-robed multitude, and an elder inquired of him, 'What are these which are arrayed in white robes? and whence came they?' John answered, "Sir, thou knowest." He might as well have said, "Thou art one of the blest inhabitants of this spirit land" The elder responded, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in the temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes." (Rev. vii. 14-17.)

There are also millions of living Christians in the world. These are distinguished as "Beings clothed in light." All who are numbered among them should thank God. They are links in the bright chain,—stars in the spiritual firmament of heaven, and suns in His glorious system. **TRULY THEY SHOULD SHINE! SHINE UNTO THE PERFECT**

DAY ; they shall enjoy the sunlight of the Lamb for ever.

Before time began and the angels were created, the only light that existed was the "LIGHT OF THE ETERNAL." First, He created the angels bright and happy beings to minister to His pleasure continually. Then He created the heavens and the earth. "The earth was without form and void, and darkness was upon the face of the deep." "And God said, 'Let there be light' and there was light. And God saw the light, that it was good, and God divided the light from the darkness. And God called the light day, and the darkness He called night; and the evening and the morning were the first day." (Genesis i. 2, 5.)

FRIENDS, as you study this beautiful passage of Holy Writ you are carried back to the birth of time; you roam in imagination over the chaotic darkness that then extended through all space; you hear the Deity saying in His might, "*Let there be light*"—suddenly an elastic fluid undulates throughout all space. The vibrations or undulations, reaching the eye, affect the optic nerve, and produce the sensation which we still call light, the greatest physical blessing in the Universe; that which most promotes the life and happiness of all living creatures. In this you see the MAJESTY OF THE CREATOR, AND THE GLORY OF THE CREATURE.

All creatures may enjoy the light of the eternal Father of lights, and live to be happy.

Children of light! you have a *glorious origin*. God spake light into existence, and you are born of Him. The light that illumines your spirit, and that shines before men, cometh down from the "Father of lights."

"LIGHT IS RAPID IN ITS FLIGHT."

It passes from the sun to our earth in eight minutes and thirteen seconds. Infinitely more rapid is that light which cometh down from God into the benighted souls of men. No time intervenes between the shining of that light and our souls feeling the impression. CHRISTIAN, let your light shine swiftly upon those of your fellow-mortals, who are groping in the darkness and the "shadow of death."

The moon shines by means of the sun's light, which is reflected from its surface. Be careful you do not hide the precious rays you receive from God; but as they glance upon your own souls, let them rebound and find a lodgement in needy hearts which may possibly be darker than your own was before you saw the true light.

"THE SURFACES WHICH REFLECT THE MOST LIGHT ARE THE MOST BRILLIANT."

Light is absorbed by dull bodies. GOLD GLITTERS. SILVER SHINES. The church of which you are a member is one of God's "golden candlesticks."

It is the bearer of light. Let your piety shine with the *dazzling brilliancy* of silver and gold when it glows in the furnace. The more light you shed upon others, the more the light of God will shine upon your own hearts.

Through the influence of light a thousand persons may see the same object at the same time, because it shines by an infinite number of rays. One person sees one portion of the rays, and another person another. Hide not your light "under a bushel;" let your example and precepts be such that they may shed light on all around.

Let your charity shine when cases of need present themselves; let your patience shine in trouble and sorrow; let your meekness shine in the presence of malignant adversaries; let your purity shine in the midst of defilement; let your principles shine in the midst of error, and let your piety shine at all times that others may see your light.

"LIGHT MOVES ONLY IN STRAIGHT LINES."

It cannot be seen through a crooked tube. So when the Christian walks in the crooked by-ways of the world, in moral defilement, his light cannot be seen. It only shines when he walks in the "narrow way which leadeth unto life."

"LIGHT IS PURE," and unlike many things it cannot be polluted. No impure element can mix with or mar it. It shines upon defilement, yet it is un-

defiled. Washed wool is white, but the hand of man may soil it; the snow as it falls down from heaven is white, yet it can become as filthy as the ground you tread upon; pure water from the bubbling spring is clean and bright, but other elements may mix with it and pollute it. Pure light cannot be thus polluted.

You should avoid defilement and not allow moral pollution to touch you; remember you may be defiled, your religion cannot. Religion teaches you that you are to help the miserable, to lift the sinner from his mire and clay of sin, and set his feet upon the Rock of Ages; at the same time you are to be careful not to pollute yourself with the touch. You are to live in the world, and keep yourself unspotted from it.

In this respect your Divine Saviour has left you an example that you should follow. He came down from heaven pure, and returns pure thither. He did not need to offer an atonement for Himself, for He never sinned. When He was born in the manger of Bethlehem, He was the "*spotless Lamb of God,*" and when He died upon the cross He died as the "*Lamb without blemish.*"

"THROUGH THE INFLUENCE OF LIGHT YOU CAN SEE IN NATURE BOTH BEAUTY AND DEFORMITY."

In the absence of light you cannot distinguish between the endless objects in nature as to size, form

or colour, but through its influence you can discover the minutest differences. So the spiritual light you possess is alike necessary to reveal to you the nature of sin, and the beauty of holiness.

The attendants at the Marriage feast were arrayed in robes prepared for them. The Church is commanded to put on her "beautiful garments." The Bride, the "Lamb's wife," is clothed with fine linen, clean and white, which is the righteousness of the saints. And God has promised His people that He will clothe them with the "garments of salvation." The saint is rendered beautiful in the "light of the Lamb."

"LIGHT IS A SOURCE OF SAFETY."

In the darkness, a stranger may approach a dreadful precipice, and be unconscious of danger until the ground crumbles under his feet.

The assassin lurks in dark places to spill another's blood; the robber takes the night season for his plunder, and the unconscious and unsuspecting are a prey, for the light makes all things plain, and is a source of constant safety to him.

CHILD OF LIGHT, the pit-falls of the world lie in your path; the light, which you carry about with you, should help you to discover them. "A malignant adversary is walking about to devour you." "Your adversary, the devil, as a roaring lion walketh about seeking whom he may devour." (I. Peter

v. 5.) Ye have learned his devices, resist his temptations.

An alluring world has set before you brilliant scenes of gaiety to dazzle and bewilder you ; has thrown over some of them the garb of religion ; perhaps, has mixed up the pleasures of the world (such as card and dice games and the pleasure dance) with religious socials ; you are able to discern between the sinful gaieties of the world, and the duties and responsibilities of religion. O, LIVE IN THE LIGHT OF THE LAMB. "Then shall ye return and discern between the righteous and the wicked ; between him that serveth God, and him that serveth Him not. (Mal. iii. 18.)

"LIGHT IS FREE." It may be obtained without money or price. It lights up the palace of the rich, not because of riches ; for it also sheds its beams into the cottages of the poor. In this respect the privilege of the rich and poor are similar, for light is given to them all.

Free as is the light, there are dark spots in nature where its rays have never penetrated, and where the day and night are both alike.

In this dark world there are hearts which have never been open to receive the light of God. This is the state of the sightless sinner. "LIGHT IS THE FOUNTAIN OF LIFE."

DARK PLACES ARE BARREN. Nothing in the ani-

mal or vegetable kingdom can live when excluded from the sunlight. Perpetual night is perpetual death. Where the sun sends forth his light and heat, all nature teems with life and beauty ; flowers cover the landscape ; trees are filled with leaves and fruits ; cattle upon a thousand hills roam in pleasure amidst plentiful supplies, and man's heart is glad.

He exclaims "Praise ye the Lord. Praise ye the Lord from the heavens ; praise Him in the heights. Praise ye Him all His angels. Praise ye Him all His hosts. Praise ye Him sun and moon Praise Him all ye stars of light. Praise Him ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord ; for He commanded and they were created. Mountains and all hills ; fruitful trees and all cedars : beasts and all cattle ; creeping things and flying fowl ; Praise ye the Lord. (Psalm cxlviii. 1—5, 9, 10.)

"CHILDREN OF LIGHT." Let it not be said that the children of this world are wiser than you. That they are more in earnest to secure the perishable things of time, than you are to secure the unperishable pleasures of eternity. "Where much is given much will be required." Let every spot in life be bright and sunny : let the halo of spiritual light surround your person, your character, your doings, and dealings with men ; *"That they may see your*

good works and glorify your Father who is in heaven."

"What is true knowledge ? is it the keen eye
Of lucre's sons to thread the mazy way ?
Is it of civic rights, and royal sway,
And wealth political, the depths to try ?
Is it to delve the earth, or soar the sky ;
To marshal nature's tribes in just array ;
To mix and analyze, and mete, and weigh
Her elements, and all her powers descry ?
These things, who will may know them, if to know,
Breed not vain-glory ; but o'er all to scan
God in His works, and word shown forth below ;
Creation's wonders, and redemption's plan ;
Whence come we ; what do we ; and whither go :
This is true knowledge, and ' the whole of man.' "

WALK AS " CHILDREN OF THE LIGHT."



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Hidden Ones.

“ Jesus is in my heart ; His sacred name
Is deeply carv'd there ; but th' other week
A great affliction broke the little frame,
E'en all to pieces, which I went to seek.
And first I found the corner, where was I,
After where *es*, and next where *u* was graved.
When I had got these parcels, instantly
I sat down to spell them, and I perceived
That to my broken heart He was I *case you*,
And to my whole is JESU.”

HERBERT.



CHAPTER XXVIII.

"HIDDEN ONES."

Psalm lxxxiii. 3.



HEY have consulted against Thy hidden ones." The verb to hide has many meanings. It may mean to conceal—to cover—to shelter—or to screen. The words employed in the passage above represent the singular care and love which God had towards His people, who were "*His peculiar treasure.*" (Ex. xix. 5.)

"GOD IS THE HIDING PLACE OF HIS PEOPLE." A hiding place is a secret place, saints and angels hide themselves in the secret place of the Divine presence. Moses saw Him in the burning bush when he was a fugitive from his countrymen, and had led the flock back to the desert, to the Mount of God even to Horeb the "*mount of desolation.*"

When God afterward wished to show Moses His

glory, He put him into the cleft of a rock on this same Horeb.

God Himself is His people's rock. "The Lord is my rock and my fortress, and my deliverer." (Psalm xviii. 2.) "For who is God save the Lord? Or who is a rock save our God?" (v. 31.) "For Thou art my rock and fortress, therefore for Thy name's sake lead me and guide me." (Psalm xxxi. 3.) "From the end of the earth will I cry unto Thee, when my heart is overwhelmed; lead me to the rock that is higher than I." (Psalm lxi., 2.)

A rock may be viewed in contrast with the shifting character of all things. The waters of the ocean ebb and flow. All things in the animal and vegetable kingdom live, mature and die, but the majestic rock, emblem of the DEITY, ("WHO IS THE SAME YESTERDAY, TO-DAY AND FOR EVER"), will endure the pelting storms for a thousand years without change.

Towers, strongholds, and dwelling places are generally built upon rocks because of the security thus afforded. In like manner Christians use the language above quoted, "Thou art my rock;" and, when in trouble they pray, "Lead me to the rock that is higher than I," and feel in response to their prayers that "*He is their stronghold in the day of trouble.*"

A good hiding place affords freedom from anxiety, care and fear. The fugitive trembles when closely

pursued, but when he passes beyond reach, and finds a hiding place, he feels secure and happy. Neither does the Christian, whom God shelters, feel the storms which rage without.

A hiding place often confuses and disappoints pursuing adversaries. Saul followed David to destroy him. He was often disappointed, and instead of finding David for his prey, he found *himself* a prey to *that* man of God—for by seeking him in his hiding place to take his life, he endangered his own.

The most glorious scenes ever witnessed by the sainted on earth have been in the hiding places of God. When Moses was in the cleft of the rock he saw the "glory of God." On the top of Horeb the Prophet Elijah feared not when "the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord. When after the wind came an earthquake, and after the earthquake a fire, and after the fire the still small voice, he only wrapped his face in his mantle, and went out, and stood in the entering in of the cave." (I. Kings xix. 11-13.)

The transfiguration of our Saviour took place on a high mountain, on the summit of the majestic TABOR; He, Peter, James and John being present; and "His face did shine as the sun, and His raiment was white as the light." "And behold there

appeared unto them Moses and Elias, talking with Him." Then answered Peter, and said unto Jesus, "Lord it is good for us to be here : if Thou wilt, let us make here three tabernacles, one for Thee, one for Moses, and one for Elias." (Matth. xvii. 3, 4.)

John had his wonderful visions on the desolate Isle of Patmos. (Rev. i. 9.)

O Christian! have your joys been felt in close communion with God? The outside world may have *troubled and annoyed you*, but you have enjoyed a sweet, heavenly, peace after all. Remember, for the remainder of your life, the more you retire from the world, and hide in the rock of ages, the more will you feel secure and happy.

If God has called you to stand before the world and fight the battle of life, He has also promised to be your shield. What the shield is to the warrior, God will be to you. This protection or shield stands between him and the enemy—between him and harm. Fear not then, for that Being will stand between you and all your enemies, and the weapon thrust at you will PIERCE THE DEITY HIMSELF.

God is your Father. He loves and cares for you with the tenderness of a Father. EVANS says, "My life is held by a single thread, but that thread is in my Father's hand." Children who have kind fathers are never afraid when they are with them, and

Christians have nothing to fear, for God is with them.

Arminius gives the following, which is only one instance among many thousands, illustrating God's care over His people.

"Do you see this lock of hair?" said an old man to me.

"Yes; but what of it? It is, I suppose, a curl from the head of a dear child long since gone to God."

"It is not. It is a lock of my own hair; and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your own hair so much?"

"It has a story belonging to it, and a strange one. I keep it thus with great care because it speaks to me more of God, and of His special care, than any thing else I possess.

"I was a little child of four years old, with long curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the wood to cut a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy axe, as it went up and came down upon the wood, sending off splinters with every stroke in all directions.

Some of the splinters fell at my feet, and I eagerly

stooped to pick them up. In doing so, I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment when the axe was coming down with all its force. It was too late to stop the blow. Down came the axe. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness, which the sudden horror caused, he thought he had killed his boy.

We soon recovered—I from my fright, and he from his terror. He caught me in his arms, and looked at me from head to foot, to find out the deadly wound which he was sure he had inflicted; not a drop of blood, nor a scar was to be seen. He knelt upon the grass and gave thanks to a gracious God. Having done so, he took up his axe and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood.

"How great the escape! It was as if an angel had turned aside the edge at the moment it was descending on my head. With renewed thanks upon his lips, he took up the curl, and went home with me in his arms."

"That lock he kept all his days, as a memorial of God's care and love. That lock he left to me on his death-bed. I keep it with care. It tells me of my

father's God and mine. It rebukes unbelief and alarm. It bids me trust Him for ever. I have had many tokens of His Fatherly love in my three score years and ten, but somehow this speaks most to my heart. It is the oldest, and perhaps the most striking. It used to speak to my father's heart ; 't now speaks to mine."

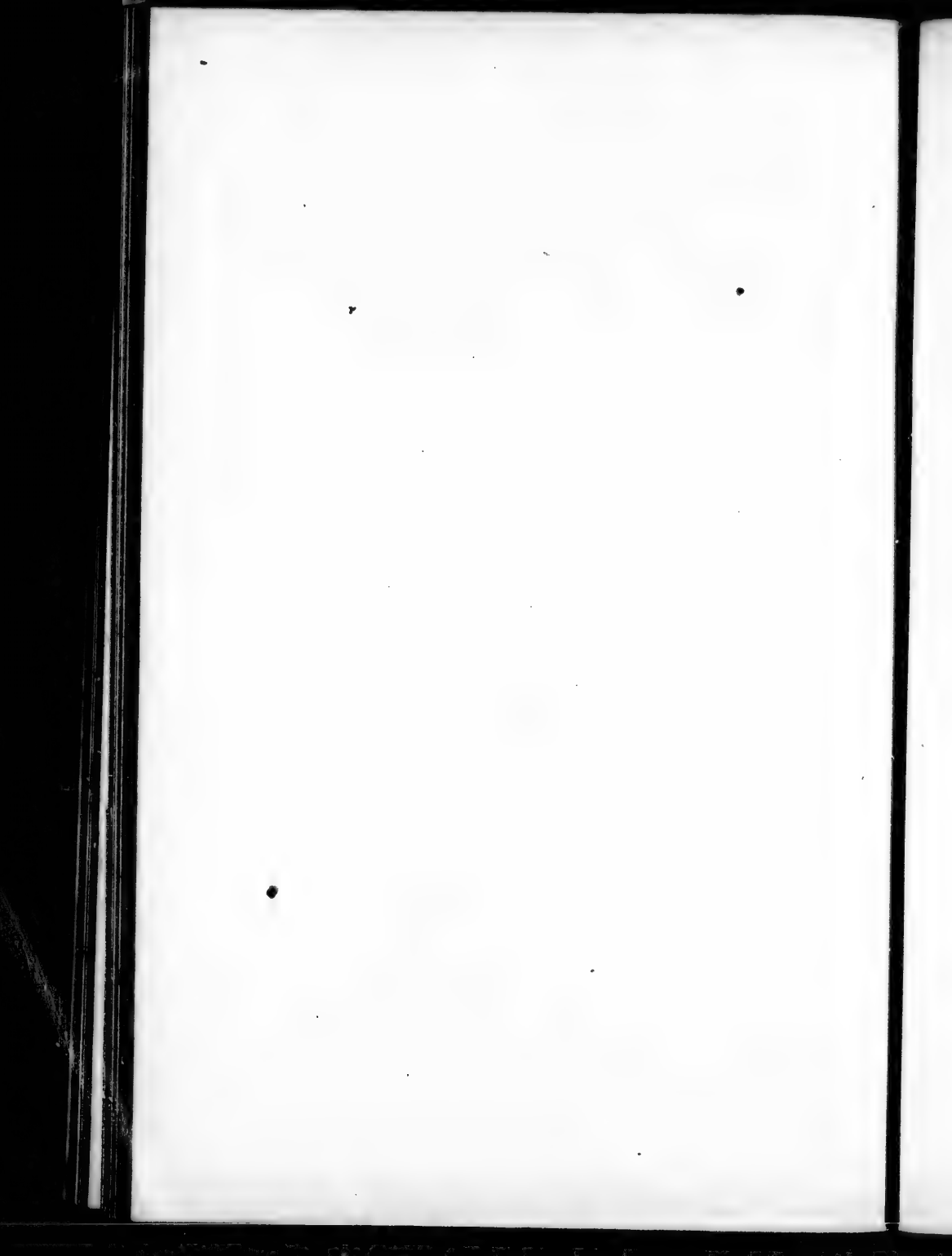
Few there are, who have attained the age of three score years and ten, who have not experienced many wonderful providential deliverances. They are all intended to IMPRESS UPON OUR MINDS THE FATHERLY CARE OF GOD.

"There is an eye that never sleeps
Beneath the wing of night ;
There is an ear that never shuts,
When sinks the beams of light.

"There is an arm that never tires,
When human strength gives way ;
There is a love that never fails,
When earthly loves decay.

"That eye is fixed on seraph throngs ;
That ear is filled with angel songs ;
That arm upholds the worlds on high ;
And love is throned beyond the sky."

BP. HEBER.



Redeemed of the Lord.

“ The world, sin, death, oppose in vain,
Thou by Thy dying, death hast slain ;
My great Deliverer, and my God !
In vain does the old Dragon rage,
In vain all hell its powers engage ;
None can withstand Thy conquering blood.

“ Lord over all, sent to fulfil
Thy gracious Father's sovereign will,
To Thy dread sceptre will I bow,
With duteous reverence at Thy feet.
Like humble Mary, lo ! I sit ;
Speak, Lord, Thy servant heareth now.”



CHAPTER XXIX.

"REDEEMED OF THE LORD."

Isaiah li. 7.



HIS name is intended to represent the peculiar state of God's ancient people when they were delivered from the captivity of Babylon, and brought back to their native land.

The word *redeemed*, is derived from two words in the Latin *emo*, to buy, to take, to purchase; and *redimo*, to redeem, to ransom, to recover, to buy back. Several words in the New Testament are derived from the Greek, and used to signify the obtaining of a thing by price, and intended to set forth the idea, that the multitudes, who are saved by Christ are brought back to God by His precious blood.

The Apostle says, "*Ye are bought with a price.*" (I. Cor. vii. 21, 6, 20.)

"Feed the Church of God, which He hath purchased with His own blood." (Acts xx. 28.)

"Christ hath redeemed us from the curse of the Law; being made a curse for us, for it is written, Cursed is every one that hangeth on a tree." (Gal. iii. 13.)

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold." (I. Peter i. 18.)

In the I. Cor. vii. 2, 6, 20, and Acts xx. 28, the simple Greek verb *agorise* "to buy" is used, and in Gal. iii. 13, the compound word *Exagorazo* is employed, signifying to buy again. *Lutroo*, or other words derived from it are used to signify the deliverance of a slave or captive from thralldom by paying a ransom price for him. The passage in I. Peter i. 18, 19, represents the saints as redeemed, not with the inferior "offerings of silver and of gold," "but with the precious blood of Christ, as of a lamb without blemish and without spot."

He gave Himself a ransom which is an adequate and full price for us all.

The great work of human redemption was accomplished by CHRIST UPON THE CROSS. We are redeemed—not by His life—not by His example—not by His ministry or miracles—not even by His sufferings, but by His death,

He paid the price amazing to compute.

"Archangels fail'd to cast the mighty sum."

Divine justice demanded blood. "Without the shedding of blood is no remission." (Heb. ix., 22.) The blood of Jesus was shed for universal man, and all, who desire, may come and avail themselves of the sacred benefits it procured.

"A spear deep dipt in blood ! which pierced His side,
And opened there a fount for all mankind,
And what is this ?—Survey the wondrous cure,
And at each step let higher wonder rise !
Pardon for infinite offence ! and pardon
Though means that speak its value infinite !
A pardon bought with blood ! with blood divine !
With blood divine of Him I made my foe !"

YOUNG.

All who come to Him are called in a special sense, the REDEEMED OF THE LORD, because they are freed from the "bondage of the Law." The Apostle says,—*"To redeem them that were under the law ;"* (Gal. iv. 5.) Sinners who had broken the law, and had incurred its just and dread penalties, condemnation to eternal death. *"The man that sinneth he shall die. The wages of sin is death."*

By redemption, they are set free from the bondage ; are forgiven and brought into reconciliation with God, and are made the partakers of the "Glorious liberty of the children of God," which is free-

dom from all sin." (Rom. vi. 18—22 Psalm cxxx. 8—Titus. ii. 14.)

They are restored to the lost image and favour of God ; are justified, adopted, and sanctified, and have the promise of the glorified state above : for the blessings of redemption are not limited to time ; but extend to a boundless eternity. (Heb. ix. 12.) The "redeemed of the Lord" are the property of God. "But now thus said the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not for I have redeemed thee, I have called thee by thy name ; thou art mine." (Isaiah xliii. 1.)

THEY ARE HIS PECULIAR PEOPLE. "And what one nation in the earth is like Thy people, even like *Israel*, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for thy land, before thy people which Thou redeemest to Thee from Egypt,—from the nations and their Gods." (II. Sam. vii. 23.)

THEY SHALL WALK SAFELY IN HOLINESS. "And a highway shall be there, and a way, and it shall be called, The way of holiness ; the unclean shall not pass over it ; but it shall be for thee : the way-faring men, though fools, shall not err therein." "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk there." (Isaiah xxxiv. 8, 9.)

They alone can learn the songs of heaven.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth." (Rev. xiv., 2, 3.)

They are sealed unto the day of redemption. (Eph. iv. 30.) *They have the earnest of the completion of their redemption.* "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also after ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory. (Eph. i. 13, 14.)

In the state of the redeemed, many things connected with the grand Christian system seem to converge.

"MAN'S LOST STATE."

He was cast out, and polluted in his own blood; he lay under the guilt of sin, and the condemnatory sentence of God's broken law, and the curse of God. He was unable to help himself, or atone for one sin that was past, or even to secure to himself the favour of God.

If you turn from man to God, you will see Him as

the Great Moving Cause of man's redemption: "For God so loved the world, that He gave His only Begotten Son that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.)

In redemption, you see how His Divine plans *harmonizes*; you comprehend how God can be "just and the justifier of him that believeth in Jesus."

You also attain to a knowledge of the Mediatorial work of our blessed Redeemer. You behold Him going below the nature of angels and taking upon Himself our nature, and, having fulfilled His mission in the world, He ascending the hill of Calvary and spilling His blood as a ransom for the sins of a guilty world, and then arising from the dead and ascending into Heaven to intercede with God for man, and send forth His Spirit, "to convince the world of sin, of righteousness, and of a judgment to come,"—to comfort and enlighten His redeemed people; and to adopt, sanctify, and make them partakers of a "glorious immortality."

"BUT THE RIGHTEOUS INTO LIFE ETERNAL."





APPENDIX.

"CALLED OF JESUS CHRIST." The Apostle Paul names the Christians at Rome the "called of Jesus Christ." (Rom. i. 6.)

This name has many *meanings*, sometimes it signifies to *summon together*. Assemblies are called for deliberation; a physician is called to the sick;—a minister is called to the ministry. Sometimes it means to *name*, to *denominate*, to *style*; sometimes to invite, to appoint. In the passage above, the Romans were invited to become Christians, and were appointed to the duties, responsibilities, and enjoyments of Christian life; the same as *chosen*. See page 85.

"CHOSEN." Page 85.

"CHOSEN ONES." (I. Chron. xvi. 13.) All God's people are His "chosen ones;" or every one is chosen to enjoy the blessings of adoption, and to do the will of God. CHOSEN ONES, are words of *love* and

tenderness, designed to comfort the individual members of the family of God.

"CHOSEN VESSELS." (Acts ix. 15.) The term vessel, as generally used in Scripture, means *cup* or *basin*, such as is used in a house. Here it means an instrument used by God to accomplish His purposes. The word *chosen*, as connected with *vessels*, implies that the Lord had made choice of Saul to be His instrument, to bear His name before the Gentiles, —so the people of God are chosen by Him to love Him and love His people, and faithfully to do His will.

"CHOSEN GENERATION." (I. Peter ii. 9.) *Generation* means people of the same race, family, or period. It is as much as if Peter had said, "YE ARE A CHOSEN RACE." To choose, does not always imply to prefer, it is *generic*, and is an act of the will. To prefer, is to take one thing in preference to another, and is the act of the judgment. Sometimes *choice* is made of that which is not preferred. The people of God are chosen because they have believed unto righteousness, and are preferred because of their devotion in their master's service. Page 77.

"VESSELS UNTO HONOUR." (II. Tim. ii. 21.) *As in chosen vessels.*

"VESSELS OF MERCY." (Rom. ix. 23.)

"PEOPLE OF GOD'S PASTURE." (Psalm xcv. 7.)
Are fed in green pastures of His Church.

"PEOPLE OF GOD'S INHERITANCE." (Deut. iv. 20.)
Are sharers with God in His spiritual and eternal inheritance. See page 25.

"OBEDIENT CHILDREN." As obedient children,—
"Not fashioning yourselves according to former lusts in your ignorance." (I. Peter i. 14.) Page 95.

"SONS OF GOD." "But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." (John i. 12.)

"That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. ii. 15.) Page 95.

"SONS OF THE LIVING GOD." "Yet the number of the children of Israel, shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God." (Hosea i. 10.) Page 103.

The ideas contained in the passages before you, are found in many parts of the Scriptures, and their frequent repetition portrays the dignity and blessedness of God's faithful children. It opens up before you the path of life here, and that eternal fruition which awaits you in the better world.

"SPEAK, ACT, LIVE, AS THE CHILDREN OF GOD."

"CHILDREN OF THE LORD." (Deut. xiv. 1).—
No. 1.

"CHILDREN OF THE LIVING GOD." (Rom. ix. 26.) 2.

"CHILDREN OF THE FATHER." (Math. v. 45.) 3.

"CHILDREN OF THE HIGHEST." (Luke vi. 45.) 4.

See Chap. VII., Page 99.

The relationship of the people of God to Himself, is the same in all these passages. It is the relationship existing between an "OBEDIENT CHILD AND A LOVING FATHER."

In Passage No. 1, God is *named* Lord or Jehovah, signifying the Supreme Governor and disposer of all things. The name "children of the Lord," supposes that we are governed, supplied, and preserved by Jehovah.

No. 2.—That God our Father LIVETH, therefore, knows what we most need, and is able to supply us with all things necessary.

No. 3.—God is spoken of as the believers' "Father."

No. 4.—Intimates that our Father is the Highest. Yea, He is high above all Gods, King of kings, Light of lights, Lord of lords, Very God of very god.

"DEAR CHILDREN." (Eph. v. 1.) See Chap. VII. Page 98.

"LITTLE CHILDREN." (John xiii. 33.) I. John ii. 2. Page 98.

"PEOPLE PREPARED FOR THE LORD." (Luke i. 17.) Page 91.

"PEOPLE SAVED BY THE LORD." (Deut. xxxiii. 29.)

Page 91.

"HEIRS OF SALVATION."

"PILLAR IN THE TEMPLE OF MY GOD." (Rev. iii.

12.) Page 128.

"HEIRS OF GOD." Page 108.

"HEIRS OF THE GRACE OF LIFE." Page 112.

"JOINT HEIRS WITH CHRIST." (Rom. viii. 17.)

Christ is the Eternal Son of God—hence He is the Son of God in a higher sense than any other being in the Universe. As the eternal Son of God, He is heir to the glories of eternity, both of the past and future. A Christian is the son of God by adoption, and is a joint *heir with Christ*, because he shall share with Christ in the glories of eternity to come.

Christ and the Christian shall share in the heavenly inheritance. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him, and given Him a name above every name." (Phil. ii. 8, 9.) "With" (Heb. ii. 9, 10.) But we see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honour: that He, by the grace of God, should taste death for every man; for it became Him, for whom are all things, and by whom are all things, in bringing many sons

unto glory, to make the Captain of their salvation perfect through sufferings.

Here Christ and His people are one in heaven—they shall be one forever.

Christ said, "because I live, ye shall live also." (John xiv. 19.) The Apostle Paul adds his testimony—"For if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him." (II. Tim. ii. 11, 12.) And Jesus has promised "He that overcometh, will I grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne." (Rev. iii. 21.)

"FELLOW HEIRS." (Eph. iii. 6.)

That the Gentiles should be *fellow heirs* and of the same body. That the Gentiles should have a right to the same immunities and privileges as the Jews. Page 99.

Under the *gospel dispensation*, there is no distinction between the Jew and Gentile. The light which was the glory of Israel, was also to *lighten* the Gentiles. (Luke ii. 32.) Isaiah sings, "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising. Then thou shalt see and flow together, and thine heart shall fear, and be enlarged; because the *abundance* of the sea shall be converted unto Thee, the forces of the Gentiles shall come unto Thee. The multitudes of camels shall cover Thee, the dromedaries of MIDDIAN and EPHAH;

all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord." (Isaiah lx. 3, 5, 6.)

"BRETHREN." (Matth. xxiii. 8.)

Brethren is the plural of brother. A brother is a person who is *related* to another, being born of the same parents. It also means an *associate*, or one belonging to the same society, or association with others resembling himself in views, manners, and mode of life.

In the Christian church, it is a "*fellow Christian*." This name is seldom used of late, except in Theology, or in other words, among Christians, and in Societies where the principles of morality are taught.

Brother and brethren are words reverberating from all Christian pulpits, and falling like the gentle dew upon the hearts of the sainted, all over the Christian world, and is taken up again and used by Christians of all communions one toward another.

"BELOVED BRETHREN." The Apostle Paul names the pious members of the Corinthian Church, his "*beloved brethren*," or his *much beloved brethren*, and warns them to cultivate Christian *steadfastness*; reminding them that their "labours will not be in vain in the Lord." (I. Cor. xv. 58.)

"MY BRETHREN." James, in the second chapter of his book, begins with, "my brethren," or brethren of mine; and verse 5th says, "MY BELOVED

BRETHREN." In both instances you have the outflowings of brotherly affection.

"BRETHREN OF CHRIST." If you belong to the Christian brotherhood, you are the brethren of Christ. Jesus said on one occasion when they told Him that his Mother and His brethren were without desiring to see Him, "My Mother and My brethren are those which hear the word of God and do it." (Luke viii. 21.) Jesus said unto Mary, after His resurrection, 'go to My brethren and say unto them, "I ascend unto My Father and to your Father, to My God and to your God."' "

As the brethren of Christ, we should manifest toward Him unwavering fidelity, and true love ; and toward your fellow Christians, confidence and the warmest affection,

As to the spirit which should be manifested toward our fellow Christians, see page 99.

"FAITHFUL BRETHREN OF CHRIST." (Col. i. 2.)—as above, under the heading of "Brethren of Christ."

"CHRISTIAN." (Acts xi. 26, 28.) See page 67.

"HOLY BRETHREN." "Wherefore holy brethren, partakers of the heavenly calling." The words "holy brethren," here, have a double meaning:—

(1st.) That all Christians, whether converted Jews or Gentiles, were brethren ; members of one family.

(2nd.) That they were the brethren of Christ, the angels, the martyrs, and the spirits of the just men

made perfect. They were named holy brethren, because they were sanctified *wholly*. The Apostle in his epistle to the Thessalonians, charges the members of that church, "that his epistle be read unto all the holy brethren." See (I. Thess. v. 27.) Meaning that his epistle was to be read to the whole church at Thessalonica, then in a very spiritual and happy state, and upon whom was now pressed the doctrine of entire sanctification.

"HOLY NATION." (Ex. xix. 6.)

"A holy nation." See Page 134. "A nation *pure* and consecrated to God's service." Nation is from the latin *natio*; *nasco*, *natus*. "To be born." "A race of men." A people living in the same country and under the same government and laws. "A people distinct from others."

The Jews were named a "holy nation," because they belonged to the same spiritual race. Their law *maker* and law-giver was God. Their laws were pure, just and good. They, as the subjects of that nation, were sanctified believers: *hallowed*, set *apart*, and *consecrated* to God's service, and such are devoted Christians of all ages and places.

"HOLY AND MIGHTY PEOPLE." (Daniel viii. 24.)

Holiness and might are inseparable. The pious Jews were remarkable for their *mighty power* and great *heroism*. "ADINO, the *Eznite*, lifted his spear against eight hundred whom he slew at once."

"ELEASOR, the son of Dodo, the Abothite, arose and smote the Philistines until his hand was weary, and his hand clave unto the sword." SHAMMAH, the son of Ager, the Hararite, when the Philistines were gathered together into a troop, where was a piece of ground full of lentils; and the people fled from the Philistines. And he stood in the midst of the ground and defended it, and slew the Philistines; and the Lord wrought a great victory." These, and many others were mighty men of valour when they fought against the Lord's enemies. (II. Sam. xxiii. chap. 1.) The two forces *piety* and *power*, were especially manifested by the Jews in their severe persecutions under *Antiochus*—of him it was said, "*He shall destroy wonderfully.*" WINTLE renders it, "*He shall make astonishing havoc, and shall be successful.*" It is further said, "He shall destroy the mighty and holy people." In the fulfilment of this prophecy, we have illustrations of wonderful piety and heroism. "Howbeit, many in Israel were fully resolved and confirmed in themselves, not to eat any unclean thing, wherefore they chose rather to die, that they might not be defiled with meats; and that they might not profane the holy covenant. So they died." (Maccabees i. 62, 63.)

The widow and her seven sons stood before their tormentors and instruments of torture, and each gave his life amidst the most direful sufferings, with

as much composure as though they were standing before the altar of God in the peaceful sanctuary.

Six of them passed bravely away from the sorrows of martyrdom, to their heavenly reward. One and his widowed mother only remained. The tyrant king exhorted him with words, and assured him with oaths, that he would make him both a *rich* and *happy* man, if he would turn from the laws of his father; and that he would take him for his friend, and trust him with his affairs. He also called his mother, and exhorted her, "that she would counsel the young man to save his life."

Noble woman! she counselled him "to die bravely like his brethren;" and he turning to the king, said, "But thou, O godless man, and of all other most wicked, be not lifted up without a cause; nor puffed up with uncertain hopes, lifting up thy hand against the servants of God; for thou hast not yet escaped the judgment of Almighty God who seeth all things. For our brethren, who have now suffered a short pain, are dead under God's covenant of everlasting life; but thou, through the judgment of God, shall receive just punishment for thy pride. But I, as my brethren, offer up my body and life for the laws of our fathers; beseeching God that He would speedily be merciful unto our nation; and that thou, by torments and plagues, mayest confess that He alone is God."

Then the king being in a rage handled him worse than all the rest. And last of all the mother died also. THEY ALL DIED BRAVELY AND UNDEFILED, PUTTING THEIR TRUST IN GOD. (I. Maccabees, viii. chap.)

In the books of Christian Martyrology, you have accounts of hundreds of holy and heroic Christians passing alike *bravely* through the tortures of *martyrdom* to their reward above.

"AN HOLY PRIESTHOOD." See chap. VII., page 83.

"HOLY SEED." (Isa vi. 13.)

"But yet it shall be a tenth, and it shall return and shall be eaten as a *teil-tree* and as an oak, when substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof." Tenth is an indefinite term used often among the Jews. In this passage, it means a small number shall return from captivity in Babylon to enjoy again the blessings of their own land.

"And shall be eaten:" shall become a prey to the kings of Syria the second time, and then to the Romans. "They shall be devoured by them." "*Yet as a teil-tree and as an oak whose substance is in them.*" Yet there shall be another people, not those who come up out of Babylon, nor like them, but a "HOLY SEED," whose substance is in them.

The *oak* and the *teil-tree* have a substance in themselves, even when they cast forth their leaves in

winter; that substance preserves its life, and in spring time causes it to bring forth leaves. So the "holy seed" shall be the support thereof. The holiness of the Jews made them triumphant in their great national conflicts, as now Christianity is the soul, strength and bulwark of the British Empire.

Such are the hallowed names of God's people.

"Holy people," "holy brethren," "holy nation," "holy and mighty people," "holy seed." CHRISTIAN, have you never come up to this standard? O LIVE FOR IT. We ask you to pray for it; to believe for it; and especially to LIVE FOR IT. God help you.

"ELECT OF GOD." (Col. iii. 12); (Tit. i. 1.)

In the passage in Collossians, the words the "ELECT OF GOD," signifies as in other places in the New Testament, all who are saved through faith in Christ, and members of Christ's Church; and that in Titus, means "GOD'S TRUE PEOPLE." See also (Ephesians i. 4.) Election here, means not the election of individuals from among men, to repent, believe, and be saved, passing by others; but the choosing of such as are saved unto eternal life; such should make their calling and election sure.

The opponent of this view, will say, there follows "*before the foundation of the world.*"

Macnight observes, "being said of the Ephesian brethren in general, it cannot be *election* of the whole of them as individuals (unconditionally) to

eternal life," but must be that election which, before the foundation of the world, "God made of true believers out of all nations to be His children and people,—and to enjoy the blessings promised to such,—“that we should be holy.”

“PEOPLE NEAR UNTO GOD.” (Psalm cxlviii. 14.)
Page 154.

“PECULIAR PEOPLE.” (Deut. xiv. 2.)

The people of God have a character and name peculiar to themselves. They believe a purer doctrine; cherish a livelier faith, and breathe a better life. The notions which influence and the principles that actuate them are peculiar. They are spiritual. He who governs them is God. His laws are holy, just and good. They are the laws of *love, peace and life*. They are a people near unto God, and related to the most spiritual beings in the universe,—to angels, martyrs, and saints.

Earth is not their *settled* home, they hope for heaven,—hence are a “PECULIAR PEOPLE.”

“PECULIAR TREASURE.” (Ex. xix. 5.)

Not that God is enriched by them as a man who has received an earthly treasure; but that He would value them as a man would a costly jewel. He would distinguish them from, and dignify them above, all other people.

Christian, such is Jehovah's estimate of thee. Thou art His loved and prized jewels,—exceedingly

prized. What if the cold world frowns, while your immaculate Father lives and smiles upon you, and regards you as His MUCH PRIZED JEWELS ?

"SPECIAL PEOPLE."

"The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." (Deut. vii. 6.) Conveys the same meaning as, "Peculiar People," "Peculiar Treasure," &c.

"PEOPLE OF GOD." { (Heb. iv. 9) ; (I. Peter ii. 10.)

"FAITHFUL OF THE LAND." (Psalm ci.) See page 185.

"FRIENDS OF GOD." (II. Chron, xx. 7) ; (James ii. 23.) See page 193.

"SERVANTS OF CHRIST." (I. Cor. vii. 22) ; (Eph. vi.) Page 243.

"SERVANTS OF THE LORD." (Deut. xxxiv. 5) ; (Isaiah liv. 17.) Page 246.

"SERVANTS OF THE MOST HIGH." (Dan. iii. 26.) Page 246.

"SERVANTS OF RIGHTEOUSNESS." (Rom. vi. 18.) Page 96.

"CHILDREN OF THE KINGDOM." (Matth. xiii. 38.) Page 113.

"FELLOW CITIZENS." (Eph. ii. 19.) Page 113.

"THE LORD'S FREEMEN." (I. Cor. vii. 22.)

"THE RIGHTEOUS." (Psalm i. 6.)

WHAT HE DOES NOT :—

- | | |
|---|-------------------------------------|
| 1. Walketh not in the counsel of the ungodly. | } A negative view of the righteous. |
| 2. Standeth not in the way of sinners. | |
| 3. Nor sitteth in the seat of the scornful. | |

II. WHAT HE IS AND DOES.

- | | |
|--|--|
| 1. His delight is in the law of the Lord. | } A positive view of the righteous, shewing what he is and does. |
| 2. In His law doth he meditate day and night. | |
| 3. He is like a tree planted by rivers of water. | |
| 4. He bringeth forth his fruit in his season. | |
| 5. His leaf also shall not wither. | |
| 6. Whatever he doeth shall prosper. | |

"TREES OF RIGHTEOUSNESS." (Isaiah lxi. 3.)

As trees are deeply rooted in the ground and capable of standing amidst a war of elements, so the people of God, as "trees of righteousness," are deeply planted by God through faith in the Gospel truth and holiness, are ornaments in the vineyard of God, and by sincerity, fortitude and patience, can stand fast in the liberty of the gospel, amid the severest conflicts of life.

A negative
view of the
righteous.

A positive view of the right-
eous, shewing what he is and
does.

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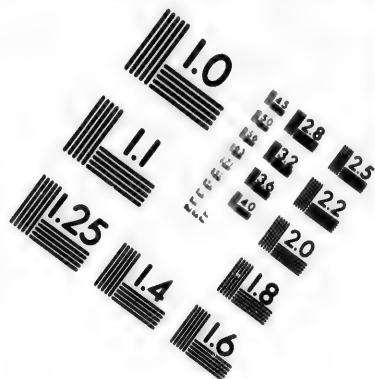
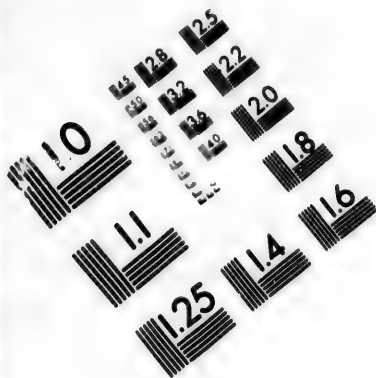
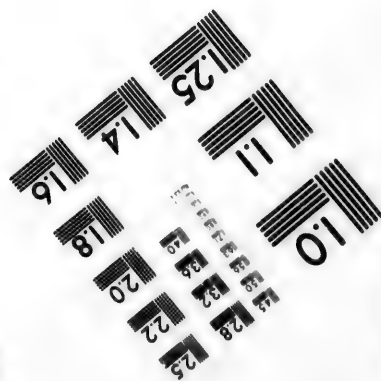
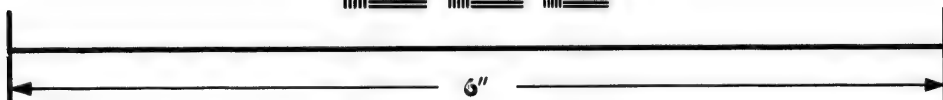
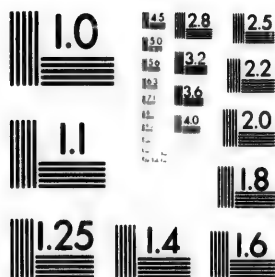


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